



NEWA AMERICAN DABU



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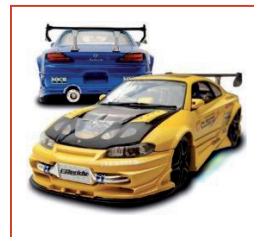
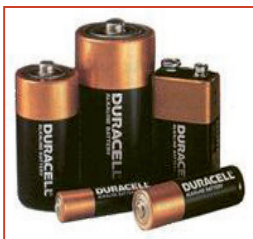
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CHICAGO NEWA

Newa American Dabu

Nepal Sambat 1133/2012 AD

नेवाः अमेरिकन दबु

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Editor's Note

Welcome to our second publication of 'Chicago Newa' which is the flagship magazine of Newa American Dabu (NAD). This non-profit social educational and cultural organization registered itself as Chicago-Newa in 2010. It was subsequently renamed as Newa American Dabu so as to be more inclusive of the Newa American community beyond Chicago region.

It has been a pleasure to inform that this year we have received overwhelming responses from writers all across Nepali community – both in Nepal Bhasa and English. To help the readers, we have organized the articles in three sections: Children, Nepal Bhasa and English language. The articles had been chosen on the basis of criteria which reflect Newa cultural and social activities, Newa history and folklore, as well as the challenges that have been faced to preserve the language and customs.

We would like to thank all the writers who put their valuable effort, time, and vigor to make the publication of Chicago Newa a success. We appreciate the art work of newa teenagers and children for cover design and articles contribution.

We also have been impressed by the interest given by personal and business advertisements from a wide spectrum of the Nepali and American community as a gesture of support for the organization and the magazine. The enthusiastic role played by many members of Newa American Dabu community towards the logistics of communication and collection of the contributions cannot also be forgotten. Our special thanks go to everyone who helped to generate enough fund to publish this magazine. We would also particularly like to thank Honorable Governor Pat Quinn, Honorable Ambassador Dr. Shankar Prasad Sharma, Honorable Secretary of State Jessie White, Honorable Chicago Mayor Rahm Emanuel, Honorable Consulate General Marvin A Brustin, President of NOA Mr. Season Shrestha, and President of World Newa Organization Dr. Bal Gopal Shrestha for their warm hearted message and support to the Newa American Dabu community. Special thanks to Mr. Sushil Joshi for his persistent efforts to receive greeting messages from prominent public figures of Illinois. Our sincere thanks also due to Suraj Maharjan for striking design and the effort made by Indreni Offset Press towards timely publication of the magazine.

We wish all our readers a very happy Nepal Sambat 1133 and wish this magazine serves as a beacon of gentle reminder to the world community of the ideals that can be followed to rid the poor of their ever increasing debt - just like Sankha Dhar Sakhwa did.



STATE OF ILLINOIS
OFFICE OF THE GOVERNOR
SPRINGFIELD, ILLINOIS 62706

Pat Quinn
GOVERNOR

November 18, 2012

Greetings!

As Governor of the State of Illinois, I am pleased to congratulate Newa American Dabu on your publication of the second issue of *Chicago Newa*, your flagship newsletter, and to offer my greetings to the Newa community as you celebrate New Year Nepal Sambat 1133.

I commend Newa American Dabu for their outstanding dedication to the community. Since its inception, this organization has helped to create a community united in its dedication to the preservation and promotion of Newa cultural heritage. I am certain that this newsletter will greatly benefit the community and serve to further the worthy mission of Newa American Dabu.

Ring in a new year is an opportunity to reflect back upon the previous year, and look toward the future with bright hope and optimism. It is also a time of renewal and revitalization, and the exciting events planned for this celebration of New Year Nepal Sambat 1133 are certain to uplift the spirits of everyone in attendance. I congratulate Newa American Dabu for organizing a celebration that so fittingly encompasses the joy of this occasion, and I am proud to join them in wishing you all a very happy New Year.

On behalf of all of the people of the Land of Lincoln, I offer my best wishes for an enjoyable and memorable celebration and for continued success for Newa American Dabu and *Chicago Newa*.

Sincerely,

A handwritten signature in black ink that reads "Pat Quinn".

Pat Quinn
Governor



EMBASSY OF NEPAL

2131 LEROY PLACE N.W.

WASHINGTON, D.C. 20008

Message

August 22, 2012

I am pleased to note that the Newa American Dabu (NAD) is going to publish the second issue of Chicago Newa Newsletter coinciding with the celebration of Nepal Sambat 1133. On this occasion, I would like to express my hearty congratulations to NAD and its members for doing such a commendable job.

NAD has played a significant role in supporting Nepali as well as Newa culture to flourish in the United States of America. Contribution made by NAD to preserve the unique and distinct Nepali culture is laudable. I am also happy to note that the Newa community is largely benefited by the various social, cultural and educational activities organized by the NAD in the Chicagoland area and beyond. I do hope that the organization will continue to engage with such activities for the welfare of Nepalese community in the days ahead.

While expressing sincere thanks to Newa American Dabu for its contribution in the past, I believe that it would be able to play a substantive and meaningful role in advancing the interest of Nepal and Nepalese community in the United States.

Once again, I wish all success of Chicago Newa Newsletter.

Shankar P Sharma, Ph.D.
Ambassador



OFFICE OF THE SECRETARY OF STATE

Springfield, Illinois 62756

Jesse White
Secretary of State

September 2012

Newa American Dabu
2541 West Jerome Street, Unit A
Chicago, Illinois 60645

Greetings:

As Illinois Secretary of State, it brings me great pleasure to offer my sincerest congratulations to Newa American Dabu upon the second installment of your premier newsletter, Chicago Newa.

It is also exciting for the issuance of this newsletter to coincide with the New Year Nepal Sambat 1133 celebrations, which will be taking place in the Chicago. I commend your organization's dedication to ushering in this momentous occasion and also to preserving and promoting Newa culture. It is important for Newa people here in Illinois and abroad to hold tightly to your culture, while also helping to educate the community to your message of unity, peace and harmony throughout the world.

On behalf of the people of Illinois, I offer my thanks for your ongoing commitment to improving lives and celebrating the diversity that makes Illinois great.

Again, congratulations on this milestone and best wishes for continued success.

Very truly yours,

A handwritten signature in cursive script that reads "Jesse White".

JESSE WHITE
Secretary of State



RAHM EMANUEL
MAYOR



OFFICE OF THE MAYOR
CITY OF CHICAGO

November 18, 2012

Dear Friends:

As Mayor and on behalf of the City of Chicago, it is my pleasure to extend my warmest congratulations to all involved in the Newa Amercian Dabu organization as they celebrate the New Year.

Newa American Dabu is a non-profit organization dedicated to charitable, educational, and social causes around Chicagoland and abroad. Made up of those who celebrate a Newa background, Newa American Dabu promotes and preserves Newa culture and heritage for all to explore and enjoy. This year, Chicago Newa, the flagship letter of New American Dabu, will join in the celebration of New Year Nepal Sambat 1133 with the publishing of their national newsletter to commemorate the activities and achievements. I commend Newa American Dabu for committed community service.

Please accept my congratulations as you celebrate this important milestone. Best wishes for much continued success.

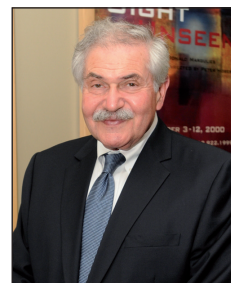
Sincerely,

Mayor



Honorary Consul General of Nepal

Marvin A. Brustin, Attorney at Law
100 West Monroe Street • Fourth Floor
Chicago, Illinois 60603
United States of America
(312) 263-1250



Marvin A. Brustin

Congratulations to Newa American Dabu. We wish you success and continued success in your goals in the preservation and publicity of the Nepali culture and Asian traditions and their world famous skills and talents.

Marvin A. Brustin
Honorary Consul General of Nepal



WORLD NEWAH ORGANIZATION

WN

बलु नवाह अगनाहकभन

<http://www.worldnewah.org> • info@worldnewah.org

हनेवहःम्ह नायः

केशरमान ताम्राकार भाजु,

शिकागो नेवाःयात भिंतुना

नेपाल संवत् ११३३ न्हूदँया लसताय् शिकागो नेवाःया निगूगु ल्याः पिदनेत्यंगु लसताय् हलिं नेवाः दबुया सकल दुजःपिनि पाखें लसता प्वंकुसे शिकागो नेवाःया सकल दुजःपिंत दुग्यःगु भिंतुना देछाना । नेपालं तापाक च्वनाः नं नेवाः संस्था निस्वनाः थःगु जाति, भाषा, कला, संस्कृति व संपदाया निति च्यूता तयाः अनेक ज्या यायेगु नापं थथे लसता पौ थ्यंक पिथनेगु ज्या यानाः छिकपिंस तच्चकं च्वछाये बहःगु ज्या यानादीगु दु । छिकपिनिगु कुतः तच्चकं महत्वपूर्ण व च्वछाये बहःजु । नेवाः जाति, भाषा, कला, संस्कृति व संपदाया संरक्षण व विकास नापं भाषिय अले जातीय अधिकारया नितिं सकल नेवाःतय्सं थःथःगु थासं फुफुगुकथं ज्या याना च्वने माःगु थौया अवस्था खः ।

गणतन्त्र वयाः संघीय राज्य निस्वनेत्यन धाःगु थ्व इलय् नं नेवाः मस्तयसं स्कूलय् तक नं थःगु मां भाषां व्वनेगु नैसर्गिक अधिकारं बन्चित जुइका च्वनेमाःगु दु । बहुराष्ट्रिय, बहुजाति, बहुभाषी देश नेपालय् न्यायालय, सरकारी अफिस, अडालत व विद्यालय गनं नं खँय भाय् बाहेक मेगु भाय् छेलेगु व्यवस्था राज्यं मयासेचवंगु धैगु थौं नं राणा वा पंचायतकालीन क्रूर भाषीय दमनया नीतियात हे निरंतरता बियाः नेपाःया थी थी जाति जनजातिया जनतायात मानव अधिकारं बन्चित यानातःगु खः ।

नेवाः जाति भाषायात राज्य पाखें मदिकक जुया वैचवंगु दमन दिकेत हलिं न्यंक सः थ्वकेत शिकागो नेवाः ताःलानां च्वनेमा धकाः भिंतुसे नेवाः जाति, भाषा, कला, संस्कृति व सम्पदा च्वन्ह्याकेगु ज्याय् छिकपिनिगु मन न्ह्याबले क्वसना च्वनेमा धकाः भिंतुना देछानाच्वना ।

यंलाथ्व पारू ११३२ नेपाल संवत्

18 September 2012

डा. बालगोपाल श्रेष्ठ

नायः, हलिं नेवाः दबु

Oxford

United Kingdom



नवाः मगनरु छयन मय मगनरु

NEWAH ORGANIZATION OF AMERICA

Public Charitable Organization, a 501 c3 Tax-exempt, Non-profit

October 2, 2012

Yenla Gaa Dutia N.S. 1132

Keshar Man Tamrakar ju
Nayo
Newah American Dabu
Chicago, IL

Hane Bahamha Bhaju Keshar Man Tamrakar ju:

Jwojalapa! Nhu dan 1133 yah lasataye bhintuna!

The Newah Organization of America congratulates the Newah American Dabu Chicago on the publication of the second annual *Chicago Newa* souvenir magazine on the very auspicious occasion of Nepal Sambat 1133.

We would like to express our sincere appreciation for your commitment to and leadership in promoting and preserving our culture, heritage, and mother language Nepal Bhasa and keeping our traditions alive for our future generations. We congratulate you and your entire Executive Committee.

We commend all Newars living in the great city of Chicago for their efforts. On behalf of the Newah Organization of America, we wish you all the best celebrating Nepal Sambat 1133 and on your future endeavors for Newah causes.

Sincerely,

Season Shrestha

President
Newah Organization of America (NOA)

*P*resident's message

Jwajolapa !

In retrospect of last year event of Nepal Sambat on auspicious day of *Mha Puja* (Soul Worship) when the founding of Newa American Dabu (NAD) was just two years old, it will not be out of context to remember the contributions of those members of organizing committee who made the event so lively in preparing the decoration of stage for cultural events and the assembly hall audience with the display of famous artifacts, thankas, sculpture, idols depicting the rich diverse cultural heritage of Nepal in general and Newa culture in particular. Also, the ladies who with their ceaseless efforts to prepare all five items of *Khen Sagan* symbolizing five message of life (like procreation, vitality, strength, peace and prosperity) and delicious dishes enough to offer to hundreds of participants of this event.

After the presentations of cultural events by groups, individuals like songs, music, dance & playing the musical instruments and finally when the floor was made open for group dances, everybody from man-women, young & old including children danced happily, in tune with the Newa songs & music freely without any fear when such a freedom was not available even in Nepal till few years ago.

It is heartwarming to know that since its inception, Newa American Dabu has been going from strength to strength. Despite adjusting our lives in this land of multiple opportunities and possibilities, we still hold dear to our hearts, our inherent rich culture.

The Newa culture has a rich

language, a script that can be written in multiple formats and has more than one hundred festivals and rituals. Then there is the artistry, architecture, music and ever so popular culinary delights. One can spend a life time exploring the intricate details of the richness of the Newa culture. Indeed, this is a culture that has stood the test of time despite all the ordeals and upheavals of Nepali history. Living abroad, we may not be able to savor the entire depth and breadth of this culture. However, as we adjust to the American environment and way of life, one must remember that here is indeed a treasure that is unique to us and only us.

Keeping this in mind, Newa American Dabu has held several functions over the last 12 months. In addition to our 'Nhu Dan' program, Musicians, artists and poets are very important pillars of our culture and we were proud to have the opportunity to honor the musical group Kutumba and artists Erina Tamrakar and Manish Lal Shrestha during their visit to Chicago.

In conjunction with celebrating the 106th anniversary of poet 'Kavi Keshari' Chittadhar "Hridaya" for the first time in USA, we also had the opportunity to felicitate story writer, critic writer, screenplay writer, telefilm director and dramatist poet Nabin Chitrakar. In addition, this year we also successfully raised more than \$5000 through our annual magazine. With this fund, we aim to build a website <http://www.newaamericandabu.org/>, a 3 monthly e-newsletter and further extend our social and cultural activities including conducting annual Mha Puja celebration. The plan to organize group Ihi/Keta Puja by Newar Priest is also in the pipeline for near future. An important aspect has been to keep our community and children exposed to Nepal Bhasa and we are exploring ways to place Nepal Bhasa courses in City College or in the local community. We also aim to reach out to other Newa organizations both in USA and abroad and exchange ideas and information.

It is our responsibility and honor to keep our culture alive, to meet up to the challenges of incorporating its strong values to our younger generation which will give them a true (richer) identity in the context of American society.

As we once again conduct this year's Nhu Dan program, we aim to felicitate another personality - late Dr Mohan N. Shrestha, Pioneer Nepalese American Professor, Visionary and Legendary Community Leader.

Lastly but not the least, I would like to thank all those who have dedicated their time and energy to keep the momentum of Newa American Dabu going. We are still very much part and parcel of the Nepali community in Chicago and we welcome ideas and comments from every corner of the American and Nepali community.

Subhay !

Keshar Man Tamrakar

Executive Committee of Newa American Dabu



Keshar Man Tamrakar
President



Shrawan Shrestha
Vice-president



Junoo K Tuladhar PhD
Secretary



Kiran Byanjankar
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Member



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Executive Committee of Newa American Dabu



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Member



Sushma Shrestha
Member

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मधुर साय्मि

यें

चुक्य थ्यनेवं मोटर साइकल ध्याक्क दिकल । प्यंगः न्यागः भवःलिं मोटर साइकल, साइकल व रिक्सा छगू नं पार्किङ यानातःगु दु । छकुने थःगु मोटर साइकल नं दिकाः लक यात । बाक्सा चायेकाः छपाः भोला पिकाल । लुखा ध्याखा थें चाः । दुहाँ वनेव जवय् नं क्वथा, खवय् नं क्वथा । गनं बाइण्डडया ज्या सा, गनं प्रिंटेड । थाय् थासय् भों, सफू व पत्र-पत्रिका पपें । ज्या याना च्वपिं मनूतय् उखेथुखे गनं स्वये मलाः ।

पलख फुकभनं छकः मिखा चाःहिकाः समिर मान स्वाहानें खुरुखु थाहाँ वन । मातनय् मनु नाप लायेगु क्वथा । लुखा चाः । निम्ह मनूत क्वथां प्याहाँ वल । समिर लाकां तोताः दुहाँ वन । तगोगु तेबिल कःघानाः सुरेन्द्र थःगु हे मेचय् । सुरेन्द्र छँ-थुवा नं, प्रेस थुवाः नं ।

‘अहो ! समिर दाइ । थौं गज्याःगु आपुलखं दाइ जिथाय् भाया दिल । धन्य जुल जि । दिसँ रे’ सुरेन्द्र समिरयात सोफाय् प्यतुयेत अनुरोध यात । समिर प्यतुयेवं थः नं प्येतुत ।

‘दाई गन भाया दियागु ?’ सुरेन्द्रया शिष्ट भाषा ।

‘थौं छितः हे लुमकाः वयागु । नाप मलाइ धकाः धन्दा काकां । फोन यायेत नं नम्बर मसियाः’ समिरया म्हुतु सन ।

‘अले धैदिसँ दाइ । छु सेवा याये माल जिं ?’

पंगः

सुरेन्द्रया सः ।

‘आः छिथाय् छु थ्ये थयनी जिपिं थन्यापिं’ धाधां समिरं भोलां पाण्डु-लिपि छपं पिकाल । तेबिलय् तल ।

पिने भवारर वा वल । सुरेन्द्र थः ल्युनेसं चंगु भयाः तिना छवत । बेल बीव छम्ह मिसामचा दुहाँ वल । च्या निगू धया छवत ।

‘दाइयात न्याबले नाप लाइगु सम्मेलनय् । छिसं गनं कविता वंगु खं, गनं बाखं वना दी । उकुन्हु हाइक्या गोष्ठी स्वपु प्यपु हे हाइकु वना दिल छिसं । न्यपु मदुगु मखा जुइ जिगु, हाइकु न्यनेत न्यनेगु । धाःगु छु छु छु हे मथुइगु । दः ला हाइक्या खँत कुसि स्वखे तितिन्हूगु थें च्वनीगु ।

निम्हं छपाखं हररर न्हिल ।

‘न्हीका दिल छिं ।’

‘मखु । थःत लगय् जूगु धयागु । न्हाचः हे धया नि हला । थःके न्यपु हे मदुगु ।’

मिसा मचां च्या निगू कप तेबिलय् दिके हल । निम्हसिनं कप ल्त्वन ।

‘आः सुरेन्द्र भाइ, थ्व पाण्डु लिपि ज्वना वयागु । गुलि सम्मेलनय् जक त्वारत्वार हालेगु । गुलि पत्र-पत्रिकाय् जक पिकयाः ध्वगिका छवयेगु । छगू स्यल्लाक फुकक फाकक मुनाः सफू हे पिकायेगु धकाः सना जुयागु दच्छि मखु, निदँ हे दत । नगुने पिकाये धयाबले छु छगू जुयाः धिवा फुकक पिने लात । थगुने नं तम्सय् जुयागु खः । मां मफयाः लां लां अस्पताल तये माल । मुना तयागु लक्ष्मी फुकक प्याहाँ वन । थुकथं छता न छता जुयाः पिकाये मफयाच्वंगू । सफू छगू हे पिमकासे च्वनेगु नं छु च्वनेगु, मखला । छितः लुमका तयागु नं निदँ हे दत । छिथाय् सा छपाइ नं बांलाः । बाइण्डिङ्ग, कटिङ्ग, गेट-अप दक्क कवातु । सफू जुयाः प्याहाँ वइगु दक्क स्याचु, समिरया म्हुतं सललल् खँ पिज्वल ।

‘कवितय् खँ हे कविता जुयाः वइगु । मात्रा धाइला छन्द धाइला थ्याक्क थ्याक्क मिलय् जुइगु । नवावां सुरेन्द्र पाण्डु-लिपि थःगु ल्हाती कयाः छकः पुतपुइकाः स्वत । स्वस्वं धया हल, ‘दाइयागु थ्व छु । बाखं ला कि, कविता ला कि, हाइकु मुना खः । गजल नं दु थें च्वं ।’

‘सर्वजात धयादिसँ । फुकक दु । जिं भचा बिस्कं पहलं सफू पिकाये धयागु । मेपिसं याः थें हे याये माः धयागु छु दु । फुकक थःगु हे रचना । थम्हं हे बुइकागु । बूबूपिं फुकक थःगु हे सन्तान मखा । काय् जक धया च्वनेगु छु, म्थ्याय् जक धया च्वनेगु छु । फुकक हे घानाः सफू पिकया छवये धयागु । सफू धाइपिसं सफू धाइ, पत्रिका धाइपिसं पत्रिका धाइ । मज्यू ला सुरेन्द्र भाइ ? सुरेन्द्रयाके तुं न्येन समिरं ।

‘आः दाइपिसं स्वयाः । मज्यू धयागु छु दु । दाइनं ज्यू धयादिउसा ज्यू । अले थ्व सफूया नां छु, अले गुकथं गय् यानाः पिकायेगु ?’ सुरेन्द्र उत्सुकता हल ।

‘नां बिचाः यायां वने । गुकथं धयागु सवालय् थुकथं हे धकाः धाये मसय् यः जि । न्याकथं सां चतक्क च्वनाः सफू दुकुलु जुइमाः । अय् धयागु भों भिगु हे जुइमाः । न्यूज प्रिंटया भों ला अखबार पत्रिका पिकायेत जक ज्यू । मयः दः । कभर नं ख्वात्तुसे स्यल्लाःगु । फो कलर्स धाइ हला, देवः नं रंगिचंगिगु । स्वतकि स्वयांच्वने मास्ते वइगु । मेगु स्वयाः नं सिलाइ छता जुजु बाइण्डिङ्ग हे यायेगु । सफू धयागु सच्छि दँ मखु, निसः दँ मखु, जुगजुग तकक ल्यना च्वनीगु । आः छितः थन्याःगु खँ छु धया च्वनेगु । सुर्घोया न्हयःने देवा च्याकेगु’ समिरया कल्पनां पाहा गल ।

सुरेन्द्र पेज व साइजया ल्याः स्वत । न्यःनेसं चंगु डिमाइ साइजया सफू छगू न्यसालाः धयाहल, ‘थ्व हे साइजय् पिकाये दु सा सफू बांलाइ । पेजया ल्याः म्हुतिनिं १२० पेज थ्यं वइ । भों भीथाय् फुनाच्वन । भों छता दाइनं स्वयाः थम्हं हे हया बिया दी माली । बरु पिकायेगु गुलि ?’

शिकागो नेवाः

‘अय धयागु ?’

‘मखु । भी न्यासः च्यासः दोछि गुलि सफू छापय् यायेगु ?’

‘ग्व, गुलि धाये । सफू न्यानाः स्वः मदु धाइ भीथाय् । मीगु न्यायेगु थाय् नं मदु धाइ भीथाय् । वंक्व वनी, मवंगु थःथाय् दँवचिना तयेगु मखु । भाषाया प्रचार खः । थःगु नांया सवाल खः । दां मखु, नांया लागि खः मनु म्वायेगु । मखुसा इनाःसां फुका छवये । कि च्यासः हे पिकया छवयेला ? उलियात भी गुलि तूवइ ?’ समिरया ख्वाल्य उत्सुकता भयभय बिल ।

सुरेन्द्र क्यालकुलेटरय् पतिनं थाय् थासय् तियाः ल्याःचाः पिकाल । धया हल, ‘दाइयाके छपाइया ज्याला वच्छि जक काये । अथे यायेवले न्ययद्रति तू वइ ।

समिर पलख धुर्य जुल । सुरेन्द्र थुल - समिरयाके धिवाया सिसिककः । उलि मदयेक ला सफू नं गय् तयार जुइ ।

पलख निम्हं मौन ।

‘दाइयात छता धायेला ?’ सुरेन्द्र धाये थें मधाये थें धाल ।

‘ज्यू, धयादिसँ ।’

‘भी लेखकजूपिं हे प्रकाशक नं जुयाचवने माःगु । थाकुल नि । च्वइपिनि च्वयेगु हे ज्या । च्वः नं च्वयेगु, सफू नं पिकायेगु, विक्रि वितरण नं थम्हं हे याः जुइगु । थाकु मजू ला, दाइ । जिं स्वयेवले थ्व पिकायेगु छता सुयातं बिया दिसँ । अले मीगु बीगु दक्व वं हे याइ ।’ थुलि नवाये धुनेव सुरेन्द्र समिरया खाः तुंक स्वत ।

‘छिं धाःगु फुककं पाय्छि । पिकाइम्ह सु । ग्व, गन दु । जि प्रकाशकतय्थाय् नं थ्यं । साहु महाजनतलिसे नं खँ ब्याका । म्हाः व मज्यु सुनानं मधाः । बजेट मनुनि धाइ । इमि बजेट मुनीवले भी परलोक थ्यने धुंकी । छुच्चागु बानी धाइ मेपिसं । जि धाःसा चाकरी याः जुइ साःप मयः । अय् जुयाः थय् जूगु’ समिरं खँ थुइकल ।

‘आः गय् यायेलय् दाइ ?’

‘मखु । ज्यू । न्ययद्रलं गाः धैदिया मखा । दु जिके । छिं थःगु थासं छु छु याये माः याका दिसँ । भों धयादिया मखा । छु भों, गज्याःगु भों अले गुलि माः । गनं न्याना हयेगु । मखु, सुरेन्द्र भाइ । कि थये याये

ला । जिं न्याः वनां भाय् ल्हाइ मखु । छिं थम्हं हे थ्व छगू नं व्यवस्था याना बिया दिसँ । धिवा जिं कन्हे ज्वना वये । गुलि हये ?’ समिरया सलय् गौरव दु ।

‘दाइ, अय्सा आःयात नीन्यादः हया बिया दिसँ । थनं हे कायेके छवये । ल्याःचाः फुकक च्वयातय् । जिं स्वयाः याये’ सुरेन्द्र ध्वाथुइक खँ हल ।

‘बिल्कूल थिक । अय्सा सुरेन्द्र भाइ, थौयात बाये, भी कन्हे नाप लाये ।’

खँ पक्का यानाः समिर अनं वन । मोबाइल नम्बरया कालबिल यात । निम्हस्यां क्वात्तुक छकः ल्हाः मिलय् यात । लाकां न्यानाः समिर स्वाहानं खुरु खुरु कुहाँ बल ।

प्यन्हु लिपा ।

तिररर तिररर मोबाइल न्यायेव समिरं थय्क स्वत । सुयागु नम्बर खः धाये मफुत । नवात, ‘हजुर, सु थें ?’

‘दाइ, जि सुरेन्द्र’ मोबाइलय् थ्वयावगु सः । ‘अहो ! सुरेन्द्र भाइ । सरि न्हें, छितः फोन याये मफुत । वये धयाम्हे जि, छिथाय् वये मफुत । थन गज्याःगु जुल । छिथासं वयाकुन्हु चान्हय् हे जिथाय् छु जुल, छु जुल । वा प्याताप्याता वयाच्वंगु नं ता दत । भी पुलांगु छें । ल्त्वने मफयाच्वंगु जिं । अथे थ्यंक जुइ धकाः बिचाः हे मयानागु’ समिरया खँ पू मवन ।

‘छु जुल दाइ, जिं छु मथुल ।’

‘कःसि छगुलिं ध्वाररर दुना वयाः बैगः छगुलिं पर्वः । चुकय् नं फुकक छ्यालब्याल । जि ला पृथ्वी हे तज्याना वंगु ला धकाः च्वना । धन्य चान्हय् लानाः मनूया जिवय् सुयातं मलात । नत्र मेगु हे आपट । छितः फोन छकः यायेगु नं भुसुकक हे लोमनाच्वंगु । आसे धाये मजिल । आः थन ज्यामी तयातया । छतँ धलान हे याना छवये माःगु जुल । भी आकिवं जक ज्या याने माली । छन्हु लाकाः छिथाय् व पाण्डु-लिपि लिताकाः वये । तयातइ दिसँ । छु याये हला । भी धायेगु छगू, यायेगु छगू जुल । तमोयादी’ खँ पू मर्वनि, ल्हाल्हां हे फोन स्वापू स्वब्यात ।

सः मवगु फोनय् त्वलेहे कनाः स्वत समिरं । थम्हं छकः फोन यानाः खँ स्वाये ला । वं हे याना हइ ला । मोबाइल स्वस्वं गवाय्त न भवाता थें ।

ने.सं. ११३३ या

लसताय् सकल नेपाःमिपिन्त



नवम्बरा सिंरना



Happy New Year

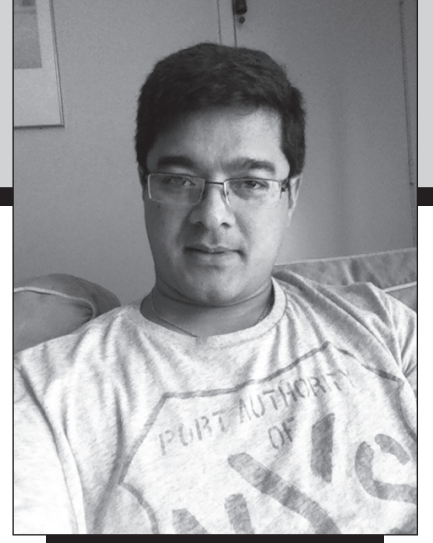
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Chicago

भाजु मथुरा साय्मि नांजाःम्ह बाखं च्वमि व उपन्यासकार खः ।

नेवाः संस्कृति व तन्त्र शक्ति



बासव राजोपाध्याय
मेरिलायण्ड

मनू जुयाः जन्म काये धुंकाः जीवनय् लक्ष्य प्राप्ती यानाः थःगु जीवन सफल यायेगु कुतः यायेमाः । मृत्यु पिया च्वनाः जक अथवा मखुगु कर्म यानाः थःगु कपालय् हाकगु किचलं किकाः म्वाना च्वने माल धाःसा भीगु जीवन सितिककं वनीगु जक मखु सीधुंकाः तक नं मभिंगु खँया उदाहरण जुया च्वने मालि फु । थ्व भीत त्वःगु खँ नं मखु । अथे मजुईमा धकाः भीसं थःगु सभ्यता व संस्कृति यात जीवनया छगू महत्वपूर्ण अंग हे दयेकेमाःगु दु । भीगु नेवाः संस्कार व संस्कृति चरम सभ्यताया उदाहरण नं खः । थज्याःगु विश्वं हे मिखा तया च्वंगु भीगु नेवाः संस्कार व संस्कृति दुने भीगु जन्म जुल थ्व भीगु गर्व नं खः । आः खँ वई व छु धाःसा “नेवाः नेवाः जकः धायेवं नेवाः जुयाः च्वने फईला ? नेवाः संस्कार व संस्कृतिया बयान यायेवं थ्व भीगु म्हसीका ल्यना च्वनीला ? माँ भाय् जिन्दावादया नारां हलिमय् थ्वयेकेवं भीगु माँ भाय् म्वाना च्वनीला ?” छिं जिं भी फुक्किसिनं स्यू कि थुलि जक यायेवं भीगु कर्तव्य पूर्वनिगु अवश्य मखु । थौं भी फुक्कं थनः अमेरिकाय् दु । थन च्वनाः थःगु भाषा, संस्कृति, संस्कारयात म्वाका तयेगु कुतः याना च्वनागु दु । थ्व नं चानचुनया खं मखु ।

हरेक संस्कार व संस्कृति दुने थःगु हे दर्शन (Philosophy) दु, Scientific reasons दु । भीसं थ्व खंयात बांलाक्क थुइके फत धाःसा तिनि थः मस्तयूत नं थुइके फई, स्यने फई अले तिनि New generation involve याये फई ।

अथे जुयाः जिं न्ह्याब्ले थ्व खँ न्ह्यब्वया च्वनागु दु कि देश, काल, परिस्थिति व समय नाप नापं छुं परिवर्तन यायेमागु दु । Preservation and develop थ्व निताखं तसक महत्वपूर्ण दु । भीगु पूर्खां स्येना थकूगु, नीस्वना थकूगु धरोहरया उद्देश्य व आत्मा मसीक उकियात Develop याना वनेमाःगु दु । अले मेगु खँ छु धाःसा Culture 1 and Culture 2 यात नं थुइके माःगु दु । Culture 1 धयागु भीसं खना च्वंगु, हना च्वंगु तजिलजित खः । Culture 2 धयागु उके दुने सुला च्वंगु दर्शन, वैज्ञानिक कारण व व्यवहारिक पक्ष खः । थ्व Culture 2 यात बांलाक्क थुइके फत धाःसा तिनि Culture 1 म्वाना च्वनि । छाय् धाःसा संस्कार व संस्कृति धाये मात्रं उके दुने दार्शनिकता दु । दार्शनिक अभिप्राय मदुगु संस्कार, संस्कृति केवल अंध विश्वासं जाःगु परम्परा जक जुई फई ।

नेपाः छगू थुज्वःगु दे खः, गुगु भौगोलिक आधारं चिकिचा धंगु खः सां विश्वय् हे सुलिसे ज्वः मलाःगु थगु हे संस्कृति कयाः जीवन हना च्वीपि भी नेवाःतय्गु विस्कं हे दर्शन नं दु ।

न्हापा न्हापा विद्वान ऋषि मुनिपिसं च्वया तःगु पुराण आदिया खंत प्रमाण माने यानाः श्रद्धापूर्वक उकियात मनन् याना च्वंगु दु । उकि च्वया तःगु खंत नं दक्को थें किंवदन्ती हे खः भी थाय् नेपालय् न्ह्याना च्वंगु परम्परागत किम्वदन्ती म्हुतुं जक कनेगु याना तःगुलि वाय् सुनां सुनां पुस्तकया रुपय् नं पिथना तःगु जूसांतलिं वहे कनाः न्येना तःगु हे खँ यात आधार मानेयानाः पिथना तःगु दु । Research base कथं मच्चःगु जूगुलिं गुलि खंतला पत्याः हे याये थाकु थें जुई । वास्तवय् धायेगु खःसा उकि दुने नं महत्वपूर्ण खंत सुलाच्वंगु दई । भीगु पुर्खात मूर्ख मखु । तसकं हे रहस्य जाःगु खंत उकेदुने दुसुला च्वंगु दु । भीथाय् यागु किंवदन्ती (बाखं) नं नेवाः संस्कृतिया नेवाः दर्शनया मिखां स्वयेगु खःसा थ्व अस्वाभाविक व अव्यवहारिक कथं ताया च्वंगु खँत “थये खनी” धकाः सीके फई ।

नेवाः दर्शनय् मनू छः जुइगु अभिप्रायः

(क) मनूत सिनावन धायेवं क्रियाकर्म सिधयेकाः व मनूया आत्मा गन वनिले ? धयागु खँय् नेवाः दर्शनया थःगु हे सिद्धान्त दु । मेमेगु धर्मय् मोक्ष (निर्वाण) जुयेमा अथवा पुनः जन्म मजुयेमा धकाः थः थःगु धर्म संस्कार पाखें क्रिया यायेगु जुई । तर नेवाः दर्शन कथं विचाः यायेगु खःसा मनू सिइ धुंका छः जुई अले छःया रुपय् भी नाप हे दई धइगु भाः पियाः भीगु विभिन्न संस्कार इहीपा, इही, कय्तापूजा इत्यादि सामाजिक ज्याय् सिधुंकिणी सकसितं व्वने कथं वयलिं श्राद्ध (नन्दि मुख श्राद्ध/वृद्धि श्राद्ध) याना च्वनी, दँयदँय पति यःम्ह मनू सीदिंकुनु प्यं थयाः श्राद्ध यानाच्वनी । उलिजक मखु न्हिं न्हिं कायलः बिया (तर्पण), ज्योना याये न्ह्यः थः माँ बौ लुमकाः बौ तकं बिया च्वनी । सिनाः अस्तित्व मदये धुंकल धकाः त्वःमंका छुवई मखु । मनू सी धुकां छः जुई धकाः इख याना च्वने मज्यू धकाः व नाप तंचाया च्वनी मखु । संसारय् सुयां हे मदुगु “आगं छः” भी नेवाःतय्गु दु । थ्वः सु छः खः धकाः न्येनेगु खः सा भी मध्ये यक्वः सिनं थ्वहे धाई कि “जिं मस्यू” वास्तवय् “आगं छः” धयाम्हः हे पितृ छः खः । उकिं नेवाः दर्शनय् मनू सी धुंकाः आगंछःया रुपय् थम्हः पितृ (पुर्खा) छः भी नाप हे च्वनाः

शिकागो नेवा:

भीत सुवा: बिया: रक्षा याना च्वनी ।
 (ख) सी धुंका: जक मखु म्वाना च्वं बलय हे
 द्य: जुइगु संस्कार नं नेवा:तयगु विस्कं पह: ख: ।
 नेवा:तयगु विभिन्न संस्कार लिसें “ज्या-जंको”
 (भीमरथारोहण) संस्कारयात नेवा: दर्शनय मिखां
 स्वयेगु ख: सा, थ: मां बौ ७७ वर्ष ७ महिना ७
 दिन ७ घडी ७ पला दयेवं जंक्व संस्कार यायेगु
 चलन दु । थ्व: संस्कारया अभिप्राय हे मनूयात
 द्य:या रूपय् प्रतिष्ठा यायेगु । जंक्व कर्म खने
 धुंकीपंत द्य: भा:पिया उमिगु वचन पालना यासैं
 आशिर्वाद कायेगु चलन दु ।
 (ग) तान्त्रिक शक्ति साधना सिद्ध याना: थ: थम्हं
 तुं शीला (त्व:हं) जुया: अथवा जन्तर वाय् कलशय्
 दुपिना: द्य: जुयाच्वपि फुक्कं नेवा: मनूत हे ख: ।
 तन्त्र शक्ति छगू थयागु खंत भीगु न्ह्यने दया
 च्वंगु दु । तन्त्र, मन्त्र धयागु हे आगम (Secret)
 ख: । थ्व: Mind Technology यात उच्चतम्
 आधारय् सयेका सियेका त:गु छगू गोप्य शक्ति
 विधि ख: ।

नेवा:तयसं माने याना च्वपि फुक्कं तान्त्रिक
 द्य:त: न्हापा मनू हे ख: । गथेकि लुति अजिमा,
 लुंमरि अजिमा, व कंग अजिमापिं स्वम्हं तताकेहे
 ख: धयागु किंवदन्ती दु । पचली भैरव फपियाम्ह
 थकू जुजु ख:, वहे पचली भैल: द्य: व कला:
 तयातम्ह मिसा न अजिमा द्य: ख: धका: थौ
 तक्कं न्यने दु । राजा यलम्बर तान्त्रिक शक्ति
 कया: सिद्ध जुया: आजु द्य: (आकाश भैरव) जुया
 वन । अथे हे (विजेश्वरी) विज्यास: द्य: मखं छेय्
 द्य: बाज्या (राजोपाध्याय) जिगु पाजु बाज्याया
 छेंयाम्ह म्थ्याय् मचा ख । थौ तक्कं मखं छेंया
 सुयां मचाबुया: जय्विलि मालीबलय् विज्यास:
 (विजेश्वरी) द्य:यात व्यंके विइगु चलनं पारिवारिक
 स्वापु जक मखु कि मनू हे लिपा तन्त्र शक्तिं द्य:
 जुया वंगु धयागु छगु खँया वल्लागु आधार ख: ।

वास्तवय् तान्त्रिक द्य:त स्वल धा:सा ल्वहं
 छग: जक दया च्वनि । उकी छुं हे रूप दईमखु ।
 थ्व नं नेवा:तयगु गोप्य तयेगु थ:गु हे पह: बाय्
 कला ख: । गुलि थासय् द्य:या मूर्ति द:सां मुख्य
 द्य: उकिया ल्यूने च्वंगु कलश जुया च्वनी । वुंग

द्य:, पालाद्य:तय् मूर्ति क्यनेत जक ख: । वास्तविक द्य:या: शक्तिया मूर्ति दुने तया तगु कलश ख: ।
 येंन्या: पुन्हीलय् न्यायेकीगु जात्राय हाथु द्य:या: ख्वापा:ला क्येनत जक: ख: । उकिया शक्ति ख्वापा:
 ल्यूने तया त:गु त्यप ख: ।

नेवा:तयसं मानेयाना च्वपि द्य:तयत् नं थ: गथे गथे यात व छु छु नल व व हे यायेगु व छायेगु
 चलन दु । गथे कि द्य:यात ईही यायेगु, कय्ता पूजा यायेगु, इत्यादी नं मनू हे लिपा द्य: जूगु खंयात
 प्रमाणित याई ।

तान्त्रिक द्य: पूजा विधि नं तान्त्रिक मन्त्रोचराण याना: यायेमागु जूगुलिं नेवा:तयगु न्ह्यागु ज्याय् नं
 समयबजि, ख्ये सगंया प्रचलन दयाच्वंगु ख: । तान्त्रिक पूजा विधि यायेत जीव बलि (भोग) छायेमा: ।
 उकिं आगंछ: व मेमेगु तान्त्रिक द्य: पूजा यायेबलय् समयबजि भोगया रुपय् छायेगु याना च्वंगु ख: ।
 पृथ्वी, जल, तेज, आकाश, वायु थ्व पंचतत्वयात हे मुख्य आधार दयेका: पूजा विधि याना त:गु ख: ।
 महाद्य:, गणेद्य: अजिमाद्य, आगंछ इत्यादी पुज्याई बलय् समयबजि जोरय यायेमा: । ईही, कय्तापूजा,
 जा नकेगु, ईहिपा, बुँदिं, बुराबुरी जंक्व, ज्याखंय् नं सम्ये बजि, ख्ये सगं छायेगु नयेगु चलन दु । थ्व
 समयबजि धयागु छु ख: ले धा:सा, तन्त्र पूजा यायेबलय् भोग बिईमा; नेवा:तयसं जीव बलि मव्यूसैं
 उकिया प्रतिकात्मक (Symbolic) वस्तुयात प्रयोग याना: जीव बलिया हे थें शक्ति प्राप्त याना: च्वंगु
 खं नं तसकं हे दार्शनिक ख: । तान्त्रिक धा:कू कथं समयबजि पंचतत्वया प्रतिक ख: । स्या:बजि-आकाश
 तत्व, हाकुमुस्या वायु तत्व, छ्वय्ला-पृथ्वी तत्व, पालु-जल तत्व, अय्ला-अग्नि (तेज) तत्व । थ्व
 न्याता मिश्रण जुल कि जीव हे सृष्टि जूगु भा:पिया: द्य:यात छायेगु (भोग वियेगु) लिपा थ: पिसं शक्ति
 ग्रहण (प्रसाद) यायेगु थ्व तान्त्रिक विधि पूजा संसारय् स्वयेगु ख:सा नेवा:त बाहेक सुयां हे मदु ।

ख्यें सगं कायेगु नं नेवा:तयगु विस्कं जागु पह: ख: । थ्व: न पंचतत्वशक्ति प्राप्त यायेगु छगू
 माध्यम ख: । गथे कि ख्यें-वायुतत्व, ला-पृथ्वीतत्व, न्या-जलतत्व, वो-आकाश तत्व, अय्ला-तेज
 तत्व । हरेक भिंगु ज्याखंय् ख्यें सगं वियेगु चलन दु । ल्हातय् ख्यें सगं काये धुंका: स्वक: वान्याना:
 जक बँय् तयेगु चलन दु । थ्व स्वक: वान्यायेगु छाय् धासा न्हापां ख्यें सगं वान्यायेगु धयागु आत्म
 शक्ति (Will power) वल्लाकेगु, निकलं वान्यायेगु धयागु बौद्धिक शक्ति (Knowledge Power)
 बल्लाकेगु, स्वकलं वान्यायेगु थ:गु शारीरिक शक्ति (Physical Power) बल्लाना न्ह्यागु ज्या यासां
 पू वनेमा, द्य:या शक्ति थ:याके दुपिका ‘कर्म’ याये फयेमा धइगु छगू तान्त्रिक विधि कथंया विश्वास
 व दर्शन ख: ।

थज्यागु विस्कं जा:गु भीगु नेवा: संस्कृतियात भीसं थुइका: सयेका: न्हचाका च्वन धा:सा तिनि
 भीगु संस्कार संस्कृति म्हो जुया वनि मखु । उकिं भीगु हरेक नख: चख:, संस्कार संस्कृति, द्य: पूजा
 विधिया ल्यूने सुला च्वंगु ज्ञान, दर्शन, शक्तियात थुइके मागु दु । थथे याना वने फत धा:सा तिनि
 भीगु पूर्खाया पला:यात भीसं न्ह्याके फयाच्वनी । मखुधासा थ्व फुक्कं इतिहासया पानाय् जक
 म्वाना च्वनी । भीगु थ:गु म्हासिका तनावनिइ ।

तिव: सफू

१. पूजा पद्धति (च्यासफू)
२. कामकला रहस्य - धन शम्सेर ज.व.रा.
३. भाषा वंशावली
४. नेवा: संस्कृति व दर्शन - बलदेव जुजु
५. सप्तशती चण्डी
६. विज्यास: द्य:या वंशावली - हस्तलिखित
७. नेपा:या तान्त्रिक द्य: - बलदेव जुजु

भाजु बासव राजोपाध्याय नेवा: संस्कृति व तन्त्र विज्ञानया अनुसन्धानकर्मिया लिसैं च्वमि नं ख: ।

अमेरिकाय् वय्कलं नेवा: पुरोहित जुया: दक्व विधि व्यवहार न्ह्याका च्वंगु दु ।

स्वध्वःगु कविता न्हय्पु

हाः सः मदु ह्युं
ह्युं जकं ज्वीगु खईला
भिमं भानं मिभानं दं ।

दं पिं दं वन
थं पिं दक्वो ल्वाः जुल
बाखं क्वचाल ।

ख्यूंया गां भुनाः
थ्यंकः वल मिसा ई
न्हयलं ल्हाये धकाः ।

ल्वात नायोत
गुथी च्वनाः गुथिया
गथे चिंकेत ।

दुःख बिल ह्युं
भौत ल्वानाः उतिकं
द्यःनं ह्युं मखं ।

माकःचिया जाः
जालं जाःगु जाः पेना
जायेकाः तःगु जाः ।

इलिलिलि ब्यां
चंख जुइ मफुसा
न्यां हे याइ ध्वां ।

भाजु माधवलाल कर्मचार्य नेपाल भाषाया नांजाःम्ह च्वमि खः ।



माधवलाल कर्मचार्य
यें

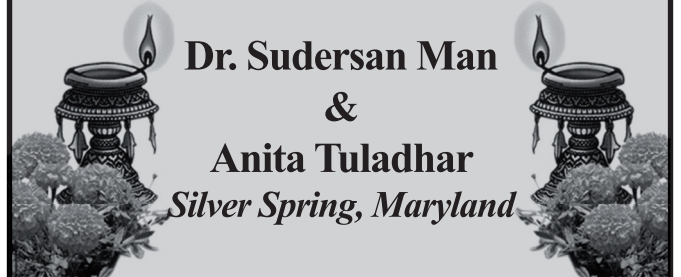


Happy New Year
Nepal Sambat 1133

Surendra and Stuti Shrestha
Chicago

Happy New Year
Nepal Sambat 1133

ने.सं. ११३३ या
लसताय सकल नेपाःमिपिन्त
न्नादंमा सिंनुना



STAT Analysis Corporation

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Accreditation Numbers: IEPA ELAP 100445; ORELAP IL300001; AIHA 101160; NVLAP LabCode 101202-0

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ORGANIC ANALYSIS:

- Volatile Organic Compounds (*often referred to as VOCs*)
- Semivolatile Organic Compounds (*often referred to as SVOCs*)
- Polynuclear Aromatic Hydrocarbons (*often referred to as PNAs or PAHs*)
- Pesticides and Polychlorinated Biphenyls (*often referred to as PCB's*)
- Herbicides
- Fuel / Petroleum Characterization

INORGANIC & WET CHEMISTRY:

- Target Analyte List (TAL) Metals in soil, water, and wastewater
- Lead based paint analysis – Lead in soil and wipes
- Mercury in soil, water and wipes - Cold Vapor Mercury Analyzer
- Cyanide, Sulfide and Ammonia Analysis

Leaking Underground Storage Tank (LUST) & WASTE CHARACTERIZATION:

- LUST Analysis.
- Hazardous Waste Characterization - TCLP Organics and RCRA Metals

Air Toxics / Soil Gas methods for:

- Volatile and Semivolatile compounds (VOCs and SVOCs) via Summa Canisters
- Heavy Metals, Pesticides and PCBs via Summa Canisters

Industrial Hygiene methods for:

- Mold and Indoor Air Quality (IAQ) methods
- Asbestos (*including Thermal Electron Microscope –TEM analysis*)
- Bacteria – Total Coliform

STAT currently holds MBE status with the City of Chicago, the State of Illinois and maintains excellent insurance coverage including workers compensation, commercial general liability, automobile liability, professional liability, valuable papers and all risk property insurance. Additionally, STAT is registered as a Small Business with the U.S. Defense Logistics Agency.

जिगु मेच छंगु मेच



डा. बालगोपाल श्रेष्ठ
नेडरलायण्ड

(स्वये हे यैपुस्से बांलागु मेच छगू दथुइ तइतःगु दइ । निम्ह मनूत वं स्वये व च्वने थें वं स्वये व च्वने थें यानाः सना च्वनी ।)

सुधार : अहं गुगुं हालतय् नं थ्व मेच छंत त्वःते फइमखु । गुलि जिं थ्व मेच थिरं तइतयेत मेहेनत यानागु दु उलि सुनानं याःगु मदु । उकिं थ्व मेचय् विशेषाधिकार जिगु हे जुयाच्वनी न्हयाब्बें ।

मण्डल : मखु जनताया सःनला न्यनेमाः नि । थोत्रोगु मेचयात पालिस जक तयाः जनतां भीत विश्वास हे ला याःगु मदु । जि च्वनं छु छ च्वनं छु आखिर भी निम्हं छम्ह हे मां बौया मस्त हे ला खः । प्यला खुला जि च्वने हानं मजिल धाःसा प्यला खुला छ हे च्वं ।

सुधार : म्वाः मदु खँ ल्हाना च्वनी । जनता धयापिं छु स्यूपिं धकाः इमिसं धाः थें इमित माःथें भीसं याना सना जुयां लाःगुला व ? मेहेनतया फलला दये हे माः जितः ।

मण्डल : मेहेनत ! छु जिगु जक छुं मेहेनत मदुला ? खालि थः हे जक नये थः हे जक मोज याये धइगु बानिं ला भीत सकस्यां घृणा याःगु ।

सुधार : घृणा अय थय धकाः बकवास त्वःता च्वनी । जिगु बुद्धिं ज्या मयाःगु जूसा थौं थ्व मेचया हाःमाः धाःपिं हे सात समुन्द्र पार ब्यावने माल जुइ अज्जं जितः घृणाया बखान त्वःता च्वनी हुँ

मण्डल : छ धाःसा खालि थःगु हे जक जिदी । थः भिंगु जक खँ ल्हानां सुया स्वये यइगु ? जनमत संग्रहय् धांधली जूगु, आम चुनावय् नकली भोट जूगु सुनां मस्यू ? देश न्यंक सीपिं दोलंदो जनताया हिं कन्हे विस्फोट जुयाः मेच जक मखु छंत जितः नापं फसं पुइकल कि छु यायेगु ?

सुधार : क्या ह्याउँ मचा खँ ल्हाना च्वनी जनमतं सलंसः सितं ला दोलंदो सितला सुनां छु स्यू ? गुलि नं हत्या, बलात्कार, लुट, खसौट, मिसावत जुइ व छु जनता याके न्यनाः याना च्वनीगु चिजला मखु । सरकारं माल धाःसा, चाहे जुल धाःसा छु याइ छु मयाइ ? नेपाली जनता लखं लख थुखे स्यानाः उखे लखं लख धोतीवालत दुकयाः पुर्ति याइला छु वास्ता ?

मण्डल : उकिंला जनताया आक्रोश भन भन अप्पोया च्वंगु जनतायात साम्य यायेगु लँ ला लुइके हे माल । बिद्रोही जनताया मिं कन्हय् देश न्यंक च्याना वल धाःसा स्याये अःपुइ मखु न्हां ।

सुधार : अज्याःपिं जाग्वारा बिद्रोहीत छम्ह छम्ह सिगु लाखः पीगु हतियार जिके नं दु । माल धाःसा छम्ह छम्हस्या छयनय् मेलिट्र परेड म्हितका बी का जिं ।

मण्डल : छं धाःसा शक्तिया जक खँ ल्हानाः च्वनी । जनताया ल्हातय् अप्पा जक दुगु व सरकारया ल्हातय् गोलिगठ्ठा दुगु बराबर मजू धइगु मस्यूला छं ? जिं जक थ्व मेच सुरक्षित यायेत छु जक मयानागु दु । खालि छं हे जक याना थ्व मेच तिके जुइ फुगुला मखु नि । छंगु गुलि भूमिका दु जिगु नं उलि हे भूमिका दु छं स्वये !

सुधार : साप दुःख सिल । वनं जिं थें हे ? म्हय् हे ज्यू मदयेक थः जुइमाः । थज्याःगु सत्ताय् च्वनाः शक्ति क्येना च्वनां हे जिगु कतांमरि दयेका जनतां सिथनं यंकगु स्वया च्वनेमाः ।

राजधानी त्वाःत्वाल्य जिगु पुतला यख्खाना तःगु स्वया जुइमाः कम साहसं थ्व मेच कताना च्वनाला जिं । मेपिं जूसा न्हयन्याकः खि छ्वरम्हुक विसिंवने धुंकल जुइका । अज्ज जितः हे सह मयाइपिं छिपिं ? मखु छंत सह मयानागुला मखुनि । दाजु किजा हे जुया नं थथे खँ ल्हाना च्वने धइगु दुला ? छ ला खालि मेचय् लिधना सुंक च्वने दयेवं गाःम्ह, जिपिला फिल्डय् हे वना जुइ माःपिं देन्यंक माःथाय् माःगु धाःथाय् धाःगु काण्ड याना फिल्डय् वना न्ह्यागुं कस्त नया जुयापिं जिपिं । जिमिसं जक कम यानागुला मदु नि । छिपिला अर्डर बियाः आरामं च्वने दयेवं गात ।

सुधार : जि मेचय् च्वनाः सुइत छु स्येन धयाम्हा का ? म्हिगः तक्क जिं धाःथें च्वने ज्यू थौं छिम्त जि थें हे मेचय च्वनेत गनं शक्ति वल ?

मण्डल : छं स्वये छंके जक अदृश्य शक्ति दु धकाः च्वम्ह जुइ ? छंत गुगु थासं शक्ति वया च्वन उगु हे थासं जिमिके नं शक्ति वलका तांय फुइ हे यात धाःसा छंगु शेखि बयं प्वके मफुत धाःसा मनू हे मखु । छु फुइं याइ

शिकागो नेवाः

छं ?

सुधार : जि थज्याम्ह देशभक्त यातला क्वथलेगु योजना दयेके छाःपिं देशयात नरक याना च्वंगु हे थ्व हे अदृश्य शक्तिं ला खः । गुलिं रातारात करोडपति । गुलिं रातारात फल्चाबास । न्ह्याब्बें इमिसं धाः धाःथें यानाः च्वन धाःसा ठिक, मखुसा गलत । जि नं गोर्खालीया सन्तान खः स्वये नि गुकथं जितः थ्व मेचं ल्यंथनि थें । जिं जक तायेफुंइ भरेयाये मफुत धाःसा छु व बेस्याकाय् अदृश्य शक्तितय्गु छम्ह छम्हस्या भण्डाफोड मयास्यं त्वःतुसा

मण्डल : आम्हे जागे जुइ माःगु सवाल हे मदु । हानं पाः मवइगु मखु थें । जिपिं जक कम राष्ट्रवादीत मखु नि । राष्ट्र सेवकया नातां जिपिं नं ला व मेचय् च्वने मथ्याःपिं मखु नि । हानं बहुसंख्यक राष्ट्रवादीत जिमि हे पक्ष दसेलिं छं आम्हे धया च्वनेगु बांलाःगु खं मखु । का सुंक

त्वःता ब्यू ।

सुधार : जिं स्यू सु गुलि राष्ट्रवादी सु गुलि राष्ट्रद्रोही धयागु खं । मेचय् दयेकुसां निसें हर्ताकर्ता जुया वइच्वनाम्ह खः जि नं । बहुसंख्यक ? भुद्रोया बहुसंख्यक का । गनं गय जुया बहुसंख्यक जुइ जिं मस्यूला ?

मण्डल : उकिं सुंक त्वःता छ्वः म्वाः मदु गन्थन हे छाया ? दुनियां सिइका च्वनेगु हिसि दुगु खं नं मखु ।

सुधार : दुनियां मसिकेगु ? म्हिगः दुनिया जालभेल कपट यानाः थ्व मेच तिके याना तयेबले न्ह्यामेस्यां स्यूसां ज्यू थौं जितः मेचं क्वकायेत सुइतं मसीकेगु ! अहं, जुइ मखु । पुरापुर शक्ति परिक्षण मजुइक जिं थ्व मेच त्वःति धकाः वाका हे तयेम्वाः छिमिसं ।

मण्डल : का अयूसा (ककु ज्वनाः बँय् घोकेयाइ)

सुधार : ग्वाहार ग्वाहार (हा हां विस्यू वनी)

औसर : अय् अय् छु जुल थन छु जुल ! हे मेचय् च्वंम्ह सु ? मेचय् च्वने पाः छंगु मखु । त्वःति बेमान त्वःधुगु तुतियात नं बल्लाः धकाः मेच तस्वाका तयेबले जिमिसं, मेचय् च्वं वइम्ह चाहिं छ ला ? का क्वाहाँ वा का तुरन्त क्हाँ वा ।

मण्डल : नकतिनिं मेचय फ्यतुया प्यं क्वाके लाःगु मखुनि छंत हे त्वःता बी मालिका मदयेकं मगाना ?

औसर : सुरुक्क क्वहा वयेगुसा वया हे छव मखुसा तुति ज्वनाः साले त्येल ।

मण्डल : औकातं भ्यावय् जूगु खं जक ल्हाः म्वाः मदु हाला जुइगु ठीक मखु । सुकं च्वं छन्हु छिमि नं पाः वइ ।

औसर : पाः पी मस्यू । आः हे साला का । (हस्से हाईस्से हा हां तुति साला च्वनी भाराक्क प्यंकेवं भवसु वनी । उब्बे हे अन सुधार थ्यंक वइ)

सुधार : थ्व घोर अन्याय खः । मेचय च्वने दत धायेवं अथे करकित प्यंके दइला ?

औसर : अइया वा ! अइया । मेचय मच्चंतले थथे याये अथे यये धयाः थौ थः मेचय् च्वने

न्हँद ११३३ व स्वन्ति नखःया
लसताय् सकल नेपाःमिपिन्त
सिंनुना

“मतिनाया गुनकेरा न्हिला हल
संगीत जुया वल कोलाहल
वल हाकनं पाचिनेगु ई वल
मतिनाया फय् सुगन्ध ब्वल”

Happy New Year
Nepal Sambat 1133

Kiran Palpasa and Family
Chicago

दयेवं थज्याःगु अत्याचार ।

सुधार : जनता साम्य याइम्हेस्या खाः स्वः ? थः दाजुकिजा उलि हे मिले याये मफुम्ह जाग्वाराया जनताया आक्रोश साम्य याये धकाः जुइमाः ।

औसर : खुब यात शिक्षकया छ्यौं तछ्याना, निहत्या विद्यार्थी, किसानत स्यानाः अनेक हत्याकाण्ड यानाः उलि उलि मछिं मिसामस्तय् इज्जत लुटे यानाः ।

सुधार : थज्याःगु बर्बर आतंक यानाः मेचय च्वनेगु छंगु अधिकार मदु । का खुरुक क्वाहां वा । तुरन्त क्वाहां वा । एक मिनेट हे मेचय च्वने लायक मदु छ नामर्द का क्वाहां वा ।

औसर : बेसा भाः धिबा निगः क्वकाये फुगु मखु । विदेशी ऋण विदेशी सहायता फवनाः फवनाः थःथःगु धुकुति जायेका च्वंगु दु । जनता नये मखना सिना च्वंगु दु । थ्वइतला भुण्डेयाना स्याःसां पाप लाइमखु ।

सुधार : का छ क्वाहां वयेम्ह लाकि मवयेम्ह मेचं ? लज्जा मचाःला मेचय् फ्यतुया च्वनेत नकचचरा ।

मण्डल : ज्यू छिमिसं धाः धाः थें याये मालिका । छन्त मेचं थनेत गुलि थाकुल ? छं स्वये जि जक याउँक मेचं दनि धकाः च्वंगु जुइका, मदयेकं मगाः धका ? गुगु शक्तिं जि थुके च्वनाव शक्ति दतले भ्याः भतिचा नं इगिदिगी संके फइमखु छिमिसं स्वये छु थाने यानाः ।

सुधार : भाइमारा लुटाहा दोहं । खुरुक क्वांहा वयेगु सा वा मखुसा मेच हे क्वाराकुरु त्वथुला छ्वइ वी जिं । गन थाय् गुकथं स्वानाः आमु मेच धस्वाका तइगु दु धइगु जिं छता छता खँ स्यू ।

मण्डल : छंगु म्हुतु प्वाः गथे तिके धइगु खँ नं जिं स्यू का सुंक च्वं ।

सुधार : छं जिगु म्हुतु छु तिकि ? छंत मेचं क्वकयां तोतय् मखुसा मेच हे खितुंगालय् कुतिका छ्वये जिं थः जक च्वने मदइगु जूसा ।

मण्डल : थाकुइका छंगु तायफुइं नं स्वये निं जिं

सुधार : छं मेच त्वःते लाकी मत्वःते (मण्डलया ककु ज्वनाः क्वकायेत सनाचवनी)

जनता : (पर्दा दुनं) फासिष्ट व्यवस्था-मुर्दावाद किसान मजदूर विद्यार्थी एकता-जिन्दावाद (निकः स्वकः सः ताये दइ । इमि न्हाय्पं तिं तिं स्वाइ)

मण्डल : अय अय जुलुस बल चुप चुप चुप चुप

सुधार : मेचय् च्वनीम्ह छ । भुत्रो नं चुप जुइ मखु जिपिं

मिलाप : (बिन्ति या यां) स्वः भाइपिं जिगु विलाप न्यं छिमिसं, भी धयापिं भी हे खः न्त्याथेसां भी हे का । भी भी मिले मजुल धाःसा भी ल्यनी मखु थन । आमु मेच बचे यायेगु लागिं न्हापां भी निं मिले जुइमाल । भागं थछी भी इनाः इनाः नये पालपा मेचय् च्वने । न्त्याथेसां

Happy New Year Nepal Sambat 1133

ने.सं. ११३३ या लसताय् सकल नेपाःमिपिन्त



नन्द्या सिंगना



Dr. Nanda and Mani Joshi
Lansing, Michigan

शिकागो नेवाः

भी छगू हे उद्देश्य खः । थःगु
प्वाः गुकथं जायेके धइगु महान
लक्ष्य ज्वना मेचय् च्वनेगु महान
उद्देश्य ज्वना म्वाना च्वनापिं
भी मिलेचले जुया च्वने..... ।
मेलमिलापया खं ल्हाये ।

(जनताया जुलुस थ्यंक वइ इपिं
कय कय कुनाः मेचया तलय्
रिखे सुचुकेत स्व स्वं बिसे वनी
मेच नं ग्वतुली)

जनता-१ : भीगु अधिकार लाकाः भीत

भंगः लाना च्वपि ग्वः ?

जनता-२ : सदिं सदिं निसं भीत च्यः

भ्वातिं याना थः ध्यः धक्का
तयाः नयाच्वपिं फटाहा लुटाहा
सामन्तित छम्ह छम्ह दतले
भीसं ल्यंके मज्यू ।

जनता-३ : देश व जनता म्वये थ्यानाः

थःगु भ्वरी जायेकेत नाइगु मेचय्
फ्यतुना च्वपिं फताहातय्सं

जनता-४ :

जनता-१ :

जनता-२ :

जनता-३ :

जनता-४ :

जनता सकलें : ज्यापु, ज्यामि, विद्यार्थी एकता - अमर जुइमा

जनता सकलें : फासिष्ट व्यवस्था - सीमाः भवकनीमाः ।

भीगु अधिकार लायेका च्वंगु खः । अज्याःपिनिगु सँ छपु हे भीसं ल्यंके मज्यू ।
दाजु किजा तता केहँपिं थ्व सुंक च्वनेगु ई मखु । न्हिच्छि, न्हिच्छि, ल्हाः तुति च्वलाः
नं भी नये मखं । न्हिच्छि, न्हिच्छि, छ्वं छ्वं स्यानाः नं भी पुने मखं । गुपिं फत्ताहा
अल्लि, ठग दु इपिं हे मोज मज्जा याइपिं । गुपिं जनताया हि लालकयाः च्वन इपिं
हे एस आरामं च्वनीपिं । दाजुकिजापिं थ्व ल्हाः प्वचिना च्वनेगु ई मखु । छिक्पिसं
अज्याःपिं चोत्तात गनं खना सा आः हे इमित नांगा याना दिसं ।

अज्याःपिं नकचरातय्त क्वपुंगु व्यवस्थाया कानूनं सजाय बी मखु । अमित सजाय
जनताया अदालतं बीमाः ।

जनद्रोही, देशद्रोही मेच व पदया लागिं जनता भंगः लानाः जुइपिं दुष्टतय्त भीसं
माफि बी मज्यू । जुरुमुरुं दना दिसं दाजुकिजा तःकेहँपिं पिं अत्याचारीतय् हिं थ्व धर्ति
मप्याकुतले थ्व धर्ति मां न्हिली मखु

भासं दाजुकिजा तःकेहँपिं थ्व जन्मभूमि स्वर्ग यायेत थःत पाना दिसं । ग्यानाः
ग्यानाः म्वायेगु मखु न्हिलाः न्हिलाः सिइत सकलें तत्पर जुया दिसं जन्मभूमिया
निर्तिं ।

सकलें छप्पं छ्धी जुयाः भी न्याय व सत्यया निर्तिं बलिदान जुयेत दने । दाजुकिजा
तःकेहँपिं भी सकस्यां छगू हे लक्ष्य ज्वनाः न्ह्यज्याये शोषित पीडित, दुःखि, गरिव,
ज्यापु, ज्यामितय् हितया निर्तिं शोषक, फत्ताहा, अत्याचारीत निर्मूल यायेत भी
दने ।

डा. बालगोपाल श्रेष्ठ सक्वया नांजाःम्ह च्वमि जक मखु अनुसन्धानकर्ता नं ख । थ्वय्कः थौं कन्हय् हलिं नेवाः दबुया नायो पदय् च्वना दीगु दु ।



ने.सं. ११३३ या
लसताय् सकल नेपाःमिपिन्त
द्वादशा सिंतना

Happy New Year
Nepal Sambat 1133

Simrik Man and Sabeena Tuladhar
Chicago



रीतादेवी प्रधान जोशी रुमाठ
क्यालिफोर्निया

थौया खँ दुगु पुलाँ म्ये

कन्हे छु जुइ धैगु खँ हे विचाः यायेमफैगु जुल ।

न्हापा न्हापा (आः नं) मिसामस्त बाऱ्हा क्वथाय् वनाः म्हितेगु, थीथी कथं न्ह्यैपुकेगु चलन दु । त्वाःबालय पासाभाइ वा म्हस्यूपिंथाय् गनं सुइतं बाऱ्हा तइबले मिसामस्त अन वना थी थी कथंया ख्याः यायेगु, कासा म्हितेगु व प्याखँ ल्हुयाः म्ये हालेगु ज्या याः न्ह्यैपुकेगु याइ । जि नं ईलय्व्यलय् बाऱ्हा क्वथाय् वने नं । छकः अथे बाऱ्हा क्वथाय् वनाबले जिमि छेंय् ज्या याइम्ह मैचा जिमिसं वइत तताचा धायेगु यात नापलात । व तताचां म्ये नं बांलाक हाले सः । प्याखँ न ल्हुइ सः । अन वं प्याखँ ल्हुयाः हाःगु म्ये थथे खः ।

थ्व धुँ जिं स्याना हया धाये
आ जिं मरमसला मवालिला

(छम छम घंगला सः)

व्याहा याये म्वायेक कलाः दइ

बिया छवये म्वायेक भातः दइ

थ्व धुँ जिं स्याना हया धाये

छम छम ...

छें दने म्वायेक दरबार दइ

ज्या यायेम्वाय्क भ्वय् नये दइ

थ्व धुँ जिं स्याना हया धाये

छम छम ...

(उखेंथुखें लय्ता चाःहुलि)

मिसा मिजं छने म्वायेक मचा बुइके दइ

मिजंम्ह मिसा जुइयःसा मिसा जुइ दइ

मिसाम्ह मिजं जुइयःसा मिजं जुइ दइ

थ्व धुँ जिं स्याना हया धाये

छम छम

बुराम्ह ल्याय्म्ह जुइयःसा ल्याय्म्ह जुइ दइ

बुरिम्ह ल्यासे जुइयःसा ल्यासे जुइ दइ

थ्व धुँ जिं स्याना हया धाये

छम छम ...

थौ स्वयाः न्येय्दं खुइदं न्ह्यो न्येनागु म्ये खः थ्व । व म्येय् धयातःथें थौ फुक्कं जुयाच्वंगु दु । तर गुबले थ्व म्ये हाल वा दयेकल उबले थुकथं विचाः यात खइला ? उबले हे थुकथं विचा यायेफुम्ह सु जुल जुई ?

अन वं म्ये हाले धुंका थज्यागु नं गुबलें जुइला धका बाऱ्हा क्वथाय् च्वपिं दक्किसिनं वइत हिस्याये थें हरर न्हिला हल । व तताचा भचा मछल ।

थ्व म्ये हालाः प्याखँ ल्हुइत दकले न्हापां म्ये हालाः प्याखँ ल्हुइम्हसिनं गुँइ वना धुँ स्यानावम्ह थें च्वकेत थम्हं हे ल्हाःतुति कय्कय पुयाः म्हय् कचि घाः याइ, फिनातगु लँ थाय्थासे खुइ,

भीगु भासाय् लोकंकागु व पुलांगु बाखं म्येत आपालं दु । थज्यागु बाखं म्ये सुनां च्वल धैगु खँ सीमदु । थज्यागु म्ये बाज्याबज्ये अजाअजाजुपिनि ईलं निसे छगु पुस्तां मेगु पुस्तायात कनाःन्यंका वयाच्वंगु खः ।

भीगु भासाय् पुलां पुलांगु म्येत यक्व दु । अप्वःयानाः अज्यागु म्ये नखःचखः भ्वय् जात्रा आदि ई व परिस्थितियात ल्वयेक हालातगु जुई । समाजय् जुयाच्वंगु जुयावंगु व जुयावइगु खँयात कयाः हे उकथं म्ये दयेकाः हालातःगुः जुइमाः । जुयाच्वंगु व जुयावंगु खँयात कयाः दयेकुगु म्ये ला आपासिनं सगु स्यूगु हे जुई । तर भविष्यय् जुईफैगु खँयात कयाः म्ये गय् दयेकल जुई ? थज्यागु विचाः गनं वल जुई ? थ्व धासा सामान्य मनुतय लागि अजू चायापुगु खँ जुल ।

थज्यागु हे छपु म्ये जित आः नं लुमं । जि मचाबले, अथे धैगु थौसं न्येन्यादं न्येखुदं न्ह्योया खँ जुल, उबले जिं म्ये छपु न्येना तैगु आः नं ईलय्व्यलय् लुमना वः । व म्ये लुमनीबले जितः तसकं अजू चा । ओहो सा ! थज्यागु न खँ जुइफैला ? उबले मचाबुद्धि हे ला खः । संसार धैगु हे थःगु छें त्वाःबा अले थनं अन तकया निगू स्वंगू त्वालय् जक लिक्नुनाच्वंगु ई । अथे जुगुलिं हे तापाक वा

शिकागो नेवाः

सँ फाँला तथा धुँ भालु स्यानाहःगु थें च्वंकेत प्वः छप्पः याकुप्वाल्य् स्वप्याइ अले म्ये हाली ।

थ्व म्ये भीगु तजिलजि व जीवनशैलीया छगू नमूना नं खः । भी नेवाःत नसा ज्वलंयात मरमसला मागु खँ धयातःगु दु । मरमसला बाँलाक तथाः ला दयेका नयेमागु, कचिकं नयेत बाँलाक चि पालु चिकं तथाः वाला नयेमागु खँयात कुलाब्यू ।

थ्व म्येय् धयातःथें थौं दक्व खँ भीसं खनाच्चनागु दु । इहिपा याये म्वायेक भातः दैगु, कलाः दैगु अवस्था वयेधुंकल । उबले थज्यागु खँ असम्भव खः । तर थौया भौतिक विकास, पश्चिमी सभ्यताया प्रभाव व मनूतयगु स्वतन्त्रतां यांनाः लिभिग टुगेडर (मिसा मिजं नापं च्वनेगु)या चलन वल । थज्यागु चलन विदेसय् जक मखु भीथाय् न दुहाँ वल । अथे हे हाउजिंग व कम्पार्टमेन्टलया चलनं यांनाः थम्हं छें दयेका च्वनेम्वाल । नखः चखः वा गुगुं न ज्याय् भव्य नकेत लछि, निला न्ह्योनिसें लप्ते सुयाः, बजि ल्हुयाः, मि दुया च्वनेम्वाल । क्याटरिंगया व्यवस्थां यांनाः अपुका बिल । उलि जक मखु मचा बुइकेत मिजं मिसा नापं द्यनेनं म्वाल । टेष्ट ट्युब बेबीया हुनिं मचा बुइकेत मिसा मिजं नापं द्यनेम्वाल । प्लाष्टिक सर्जरी यांना रुप हिले फत ।

थौं थुकथं व्याक्कं विकास जुल, हिउपा वल, वयाच्वंगु दु । तर गुबले थ्व म्ये हाल उबले व तताचां सकसिगु नागःतुगः फयेमाल । हिवाय्चवाय् याका च्वनेमाल । वइत अन सकस्यां थथे नं जुइला अस्यम्ह धकाः हायल कायल यात । व्वः नं बिल, क्वाःक्वा नं त्यात । छायाधासा वं अन धाःगु खँ उबले सुइतं न मती हे मवंगु खँ जुल ।

सकसिनं नागःतुगः याःगु खनाः उबले व तताचां धाःगु खँ आः नं जितः लुमनि । वं तताचां लिसः बिल - जि मचाबले हे जिमि त्वाःले बुराबुरीतयसं हाःगु म्ये जिं हालागु ख । खः मखु

उमिके हे न्यँ हँ ।

व म्ये न्येनागु थौं न्येन्यादँ मयायेकं दये धुंकल । उबले म्ये हाःम्ह तताचा स्वीदँ स्वीनिदँ जक दुम्ह । वं नं बुराबुरीतयसं हाःगु न्येनागु धाये बले म्होनं थ्व म्ये चय्दँ न्ह्योया जुइमा ।

उगु ईलय् हे थौया दक्व धैथें खँ अनुमान यांना तगु खनाः जितः अजू चाःगु खः । उकिं थ्व म्ये जिं त्वमंके मफुगु खः । थौं व म्येया दक्व खँ सत्य जूगु खँ जिं व तताचित कने मखन । उबले सकसियां नागः तुगः यांनाः क्वाः क्वाः त्याकाच्वंम्ह व तताचित थौया खँ कने खंगु जूसा वया तुगः गुलि लय्तय् ताइगु जुइ । यदि व तताचा म्वानाच्वंगु जूसा वं धाइगु जुइ - खँला छिमिसं जितः उबले उई धका हायेकूगु । सु जुललय् उई ? थज्यागु म्ये भीसं मालाः लुइकाः भविष्य जुइगु खँ ईलय् हे थुइके फुसा गुलि ज्यु ।

मय्जु रीता देवी प्रधान नेपाल भाषाया बाखं च्वमि खः ।

Happy New Year Nepal Sambat 1133

ने.सं. ११३३ या

लसताय् सकल नेपाःमिपिन्त

ज्ञान्ता सिंतना

Sabeena, Kamal and Sabeek Pradhan
Coldwater, Michigan

पुं व पौभाःया ख्ववि

पुंया मिखां पिज्वःगु ख्ववि

पौभाःया ख्वालय् तिकिननी

पौभाःया मिखां वःगु ख्ववि

पुंया नगुःचुई बाः वनी ।

दयेकीम्ह व दयेकुगु वस्तु न्हिम्हेसियां जुनी

बस् ख्वःसः व ख्ववि जकं सयाच्चनी ।

(थुलि धयाः जिं थःगु कविता थनसं पुवंके फु

वरकछिं छंत चु यानाया सवाः थुलिचां गन जुई माकु

उकें जिं हानं तनेफु कविता छकू)

ल्हाःया त्यानुचाय् वा पुंया तुफिचाय्

हानं थ्वयेवं व हे ख्वःसः

हानं तिकिनने वं व हे ख्ववि

पुं व पौभाःया जुनी मिखा निगलं

अन्तय् ख्वविया तुंगाः खनी ।

थुलि खयाः नं जुनी पलेलप्ते छपाः छंगु ल्हाःती

तिकिनकी ख्ववि उकी

स्वः गुलि चंचं धाई अन छगः मोती ।

पुंया ल्हाःतं ल्ह्यया ब्यूसा व पौभाः अलय्

छाय् मन्हिली छभाः जकसां ख्वबिलु मिखा निम्हेसियां ।

(थुलि धयाः जिं थःगु कविता थनसं पुवंके फु

वरकछिं छंत चु यानाया सवाः थुलिचां गन जुई माकु

उकें जिं हानं हनेफु कविता छकू)

पुंया ल्हाःतं पिज्वःगु व पौभाःया न्ह्यू मिखा

कने मफयेक तिना वनेफु

उकें हे मखा धाःगु

खालु हे नयेमाःसां घुतिका छव म्ये लथ्यानाः ।

त्येयेके माःसां ल्वहँमां म्वाना च्वं छगःप्वा कःघानाः ।

(थुलि धयाः जिं थःगु कविता थनसं पुवंके फु.....)

जि सु खः ?

दकलय् भिंम्ह मनूया नं मनू

दकलय् बांलाम्ह मनूया नं मनू

शान्तिया पँय्ताःमि

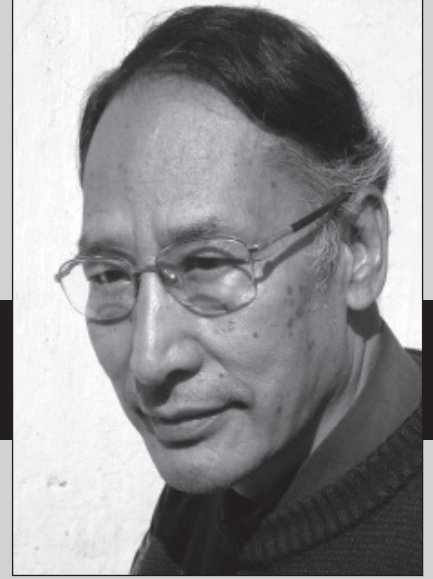
न्हू संसारया हामा ।

सुयां हाथ्या सहायाये मफुम्ह

थःगु ब्वहलं च्वय् सुं थमकाईम्ह

धरति छगलं ल्वसुयाः च्वनाम्ह

योगेन्द्र प्रधान ख्वप



न्हय्गु सागर छकलं हाचांगाये फुम्ह

न्हय्गु ग्रहलय् छकलं ब्वया वने फुम्ह

अति बेगवान, ताहाक्क पपू कण्डोर ख्वाःपौ ।

जितः जिगु म्हय् भुजिं जुइगु मयः

जिगु न्हाय्पनय् पति हालिगु मयः

जि मदुगु देगलय्

जि मयःगु तुतः ब्वनिगु नं न्यने मयः ।

छखेर हलिमय् मनूतय्गु वां नीयायेत गंगाजल त्वलेमाः धाये

मेखेर मनूतय्गु नुगःचुं हि म्हुकाः वांयात किमिसिक्क ख्याये ।

यःसा कँ जूसां याकुंप्वाल्य् बिकुंच्याये

मयःसा स्वाँ जूसां पालितः ग्ये ग्ये स्याये ।

ल्हाःतय् मनू-सु (मानवता) या गुलुपाः

म्हचा जायेक मिसाईलया पोस्तिगं

पंचशील-अष्टशीलया पप् हाले

गूगल चायेके, टागैट खंके, मिसन ब्वयेके ।

ध्वाङ् ध्वाङ्, ह्वारर ह्वारर मयःगु थाय् भौ याये

विस्फोटनया धूनं जाःगु कनसट मन्येक न्ह्यो मवैम्ह जि

मिसाइल् दान मयाकं पुण्य मदैम्ह जि दानीया नं दानी

धरतीयात भकुंग्वारा दयेकाः म्हिता च्वनाम्ह कासामिया नं कासामि ।

अरे । पी. आर. पिनाच्चपिं परदेशी परदेशया

का, घा छिमिसं आः

जि सु खः ?

भाजु योगेन्द्र प्रधान ख्वपया तसकं नांजाःम्ह कवि खः ।

शिकागो नेवाः

ने.सं. ११३३ या
लसताय् सकल नेपाःमिपिन्त
झुवसा सिंतना

Happy New Year Nepal Sambat 1133



Mt. Everest Restaurant

630 Church Street, Evanston, IL 60201

घण्टिया सः

- बिमल ताम्राकार

खप



फोनया घण्टि न्यायेगु दित । बाघौति लिपा मोबाइलया घण्टि न्यात । मोबाइल नम्बर स्वयाः अहँ म्हस्युगु नम्बर मखु । ८८४१-३७४०६५ । सुयागु फोन जुइ धकाः बिचाः याना स्वया । गुबले थ्व नम्बरला मोबाइल्य वःगु मदु । म्हस्युगु नम्बर ल्हवनेबलय मां दिक्क म्हुतु ल्हाना हइगु जक खःला धकाः ग्यात । मखु थथे तारंताः फोन यायेमायेक थन छु जुइत्यन । भिंगु सां मभिंगु सां जुइगु निश्चित पक्का जुल ।

छैय् फोनया घण्टि न्हापा लिपा नं न्याः । न्हिच्छिया निगू प्यंगू कल ला वः । थौं ला तारंताः फोनया घण्टि न्यानाचन । थथे ला गुबले फोनया घण्टि न्यातः । गनं पिने जकं तार सट् जुयाः जकं थथे फोनया घण्टि न्याःगु मखु ला ? थथे मनय् खँ ल्हाका च्वबलय फोनया घण्टि न्यायेगु क्रम न्यानातुं च्वन । न्हायपं पिलि हे भन्नुन च्वनावल । भतिचा रिसभर ल्हवने नं ग्यानावल । तलय जा थुयाच्वंमह तिरिमयजुं तलं तुं हालाहल - “छि क्वथाय् मदी ला ? ख्याःजक जाल ला फोन वयाच्वंगु ? थन भुतुली त्वःते ज्यूगु मखु का ! मस्त नं कुने मातनय् होमवर्क यानाच्वन जुइ का । अय् छिं मताः लाकि छु ?” “जि थन च्वतय् हे दु ।”

“छाय् फोनफान मल्हवसें अथे खाँय् छुयाच्वना दियागु ! अन मनूतय् गज्याःगु अर्जेण्ट कल वयाच्वनी ! याकनं फोन ल्हवना दिसँ ।”

फोनया घण्टि तिरितरि न्याःगु न्यानां च्वन । नुगः भन्नुन धुकुधुकु च्वनावल । छाय् थौं थ्व फोनया घण्टि मदिकक न्यानाचन ? छु अज्याःगु कारण मदयेकं अथे फोनया घण्टि न्यायेमदु । जूजुगु जुइ धकाः फोन ल्हवनेत ल्हाः छवया मन भतिचा ग्याः । स्वाय्से धकाः फोन ल्हवने त्येनावलय तलं दुरूरु तिरिमयजु क्वाहां वल । फोनया घण्टि वयेगु दित ।

“उखुन्ह हे धयागु मखु ला छितः कलआइडी छगू तयादिसँ । फर्म छकु भरय् यानाः न्यासः दां पुलेवं गाःगु मखु ला ? मखुसा सुयागु फोन वल धयागु ला सिइगु खनि । माःगु व म्हस्यूपिनिगु फोन वःगु सा ल्हवसां जिल । स्वाःमदुगु फोन वःसा मल्हवसां जिल । छु वाल्ल च्वनादियागु ! फोन न्यामहसियागु वःसां ल्हवना दिसा ज्यूगु नि । छु खुँपाः लाःमह थें वाताहां च्वना च्वनादियागु ।

फोनया घण्टि न्यायेगु दित । बाघौति लिपा मोबाइलया घण्टि न्यात । मोबाइल नम्बर स्वयाः अहँ म्हस्युगु नम्बर मखु । ९८४१-३७४०६५ । सुयागु फोन जुइ धकाः बिचाः याना स्वया । गुबले थ्व नम्बरला मोबाइल्य वःगु मदु । म्हस्युगु नम्बर ल्हवनेबलय मां दिक्क म्हुतु ल्हाना हइगु जक खःला धकाः ग्यात । मखु थथे तारंताः फोन यायेमायेक थन छु जुइत्यन । भिंगु सां मभिंगु सां जुइगु निश्चित पक्का जुल । मोबाइलया घण्टि नं तारंताः न्यानाचन । दः मोबाइल ल्हवने नं ग्यानाचन । मयल आः ला जूजुगु जुइ धयाथें च्वनावल । आः मोबाइल्य घण्टि न्यातकि ल्हवना हे छवयेगु क्वःछिनाः मन बल्लाका ।

तलय जा बूगु सः तया हयेवं मोबाइल क्वथाय् तुं त्वःताः थाहां वना । जा नयामहसिया न्हायपं कुने च्वतपाखे जक वनाच्वन । फोनया घण्टि न्याथें मोबाइलया घण्टि न्याथें न्हायपं धुन्न थ्वयाच्वन । जा नयाः क्वाहां वयाः नुहुयाः च्वकच्वक मोबाइलया घण्टि हानं न्यात । स्वाय्से जूजुगु धकाः थुपाले मन बल्लाकाः फोन ल्हवना धया ।

- हेलो !

छगू म्हस्युगु सः उखे नं थ्वयावल ।

- हलो ! छि चन्द्रकृष्ण खः ला ?

- छाय् थें ?

- छि चन्द्रकृष्ण खःला ?

- खः । जि चन्द्रकृष्ण हे खः । अले छाय् थें ?

- खँ छु धाःसा ... छिगु नामय्या जग्गा ...

छिमह म्हायाचां थःगु नामय् नामसारि यायेत्यंगु दु । छिके छु दसि दु ला ?”

- ग्व जिगु नामय् ला गनं जग्गा मदु । लालपूजा मदु ।

- स्वायदिसँ छिगु नामय्या जग्गा चित्तपोल गाविसय् लुयावःगु दु । अले म्हायाचां थःगु नामय् यायेत्यंगु दु । बुँ निपीत्या खः ।

- छिके छु छु भ्वं दु । दक्वं मुना तयादिसँ । छितः आनाया एक लाखया त्याखं छपी व चार आनाया बीस लाख वियेगु । अले माःगु ज्या फुककं जिमिसं तुं यानाः जिमिसं हे कायेगु । ज्यूसा छिके दुगु भ्वं फुककं माला तयादिसँ । लिपा हानं कल याये ।

उखे नं फोन दिक्कू सः तायेदत । फोन दिकेवं वया नुगः धुकुधुकु मिनावल । चित्तपोलया जग्गा धाल । सुनां आःतक खपय् चित्तपोलय जग्गा दु धकाः आःतक सुनां धयातःगु मदु । वया नुगलय तसकं चितासू मदयावल ।

मतया ध्यवा पूर्वमहसिया नं मन थातय् मदु । नुगः खुलखुल मिनाच्वन । उलि मछिं जग्गा सुनां छसः कना थकूगु मदु । थौं अप्रिल फष्ट जकं मखु

शिकागो नेवा:

ला ? स्व उलि मछिं जग्गा हे भन्ले सुनां सुनां वा मथिक्क क्वाप्प यायेत्यंगु का । वया न्हाचः फोन यानाहःम्ह मनुयात सुभाय् बिइ मास्तेवल । का वया नां छकः धकाः न्येने मखन । वया थ्व खँ कृतिकृति धाल । थ्व खँ सुयात सुयात कने मास्तेवल । हानं ज्या जुइकि मजुइ । कने लाइ ज्या मजूसा वर्दाद जुइ । छँ च्चम्ह तिरिमय्जुयात नं कने लाकि मकने । ज्या मजूसा ... । नुगलय् खँ ल्हाकुल्हाकुं वःम्हसिया छँ पिखालखुइ थ्यनातिनि भ्रसंग वन । वयात छँ नं याकनं थ्ये च्वन । व क्वाथाय् दुहां वन । पलख खाताय् नि ग्वतुलाः भासु लनेगु बिचाः यानाः खाताय् ग्वतूवन । खाताय् ग्वतुसां वया नुगलय् वहे जग्गाया खँ जक भवल् वल । छुं जुयाः थ्व ज्या छगू मिलय् जूसा दकले न्हापां थ्व छँ छखा नि जगय् थ्यंकि पिनाः धलान याना छँ दनेगु । थ्व छँ नं जि बाज्या तापाबाज्यापिन्सं दनातःगु हँ । ९० सालया भ्वाचं हे छुं मजुगु छँ तिनि अफ्न नं थ्व छँ गुलि बल्लाइतिनि । अथेसां लँय् गाडी छगः हयेज्यूगु मखु भ्वाय् ब्वथें दिनिदिनि मिनिगु । अले जःलाखःला चाकःछियापिनिगु छँ च्यातं भित्तं जाःबले थ्व छँ गालय् लात । निभाःजः गुबलें खःगु मखये धुंकल । उकिं थ्व छँ मपुइकुसे मजिल । छुं जुया थ्व ज्या तिप्यन धाःसा दकले न्हापां थ्व छँ न्हूकथं धलान यानाः दनेमाली । खाताय् ग्वतुसां वया न्त्यः वःगु मखु । वया तिरिमय्जु क्वाथाय् स्वाराक्क दुहांवल । छुं भुलय् जुयाः च्वना च्वनागु ? छुं जुल छितः ? फोनया घण्टिया सलं नुगलय् चितासू जकं मन्त लाकि छुं ? वया थः कलाःयात मोबाइलय् जूगु फुक्कं खँ कने ला धयाथें च्वन । ज्या जुइ ला मजुइ ला धयाथें च्वनावल । ज्या मजूसा कनागु खँ फुक्कं सितिं वनी । खँ मकंसं सस्पेण्ड तया तयां छुं याये छन्हु ला खँ सिहे सिइ । म्वाय्से खँ कना हे छुवये का ।

अँ, छुं मदु । न्हाचः मोबाइलय् खँ जुल । खपय् चित्तपोल गाबिसय् भीगु नांया जग्गा निपीत्या लुयावल हँ । आः व बुँ म्हाय्चा थःगु नां यायेत्यन हँ धकाः छम्ह मनुखं धाल । म्हाय्चा छुतय् यायेबलय् भीगु भागय् बीस आना वइ व मनुखं धाःगु अमिसं माःगु ज्या याये हँ । आनां एक लाख ला बिइ धाये धुंकल । अथे धयागु भीत अमिसं बीस लाख बिइगु हँ । अले व बीस लाख वःसा दकले न्हापां थ्व छँ लिपिनाः न्हूगु धलान छँ दनेगु का । गुलि जक कर्पिनिगु कपिचाय् स्वचाया च्वनेगु इमि

स्वयाः तजायेक छँ दनाछुवयेगु । सुथय् निभाः लुसानिसं सनिलय् निभाः दत्तले निभाः खयाच्चनी ।

गन जिमि लुँतिसा मतियागु उलि मछिं दयेधुंकल । दां वलकि दकले न्हापां जितः हारमाः, अंगू तपचा दयेकेगु का । अले मचाखाचायात नं तिसा भतिचा दयेका बियेगु । च्वनेत बाय् गति लाःगु मखु । छँ भ्वाथःगु हे आः दुनि ला अले दुनि ला धयाथें जुइकल । मोटर छगः हये ज्यूगु मखु दिनिदिनि मिनिगु । चान्हाय् ला न्त्यः हे पिचाइगु । दकले न्हापां भीगु थ्व छँ नि दनेगु जुइ का । तिसातासा दयेकेगु खँ ल्हायेम्वाः । छँ छखा बांलागु दुसा बालं तःसा वाः वःगु दामं छिमि छुं छुं याये । आः व मनुया फोन नि वयेके माल । न्त्याथेसां थ्व ज्या छगू नि जुइके वीमाल । थ्व ज्या छगू जूसा भीगु भाग्य खुलय् जुल धाःसा जिल ।

अले व फोन याःम्ह मनु नापं बांलाक खँ ल्हाये धुन ला ? भाः भतिचा तनाबिया मधया ला ? स्वनिगःया जग्गा आनां एक लाखं गन लाइ निगू स्वंगू लाख घतिगु जग्गा हे मदु । आः फोन वःसा आनां स्वंगू लाख धयादिसं । आनां स्वंगू लाख जुइबलय् ला भीत खीगू लाख वइ । अले भीगु छँ धलान यानाः च्यात भित्त जायेकुसां जिल । अले लुँतिसा माक्व दयेकुसां जिल ।

का, अयूसा फोन वलकि आना स्वंगू लाख हे धया छुवये । अले थ्व खँ उखेथुखे कना जुयेमते । मिसा खँ अप्वःपिं हानं ज्याजि मजूसा ... त्वकं लायेबुइ । छं मस्तयत् नं कने मते ।

ज्यू ज्यू । भाःतम्हसिया न्त्यःने ला ज्यूज्यू धाल । तर वया नुगलय् खँ दासि वल । व खँ सुयात कने सुयात कने जुल । भाःतम्ह क्वाथाय् तुं त्वःताः च्या दयेकेगु त्वहः चिना तलय् बइगलय् वनाः मोबाइल थः दकले स्याःन्याःम्ह पासा रमायात मेसेज् छुवल ।

Rama, thaun gajaba jula ni

Chhu gajaba le ?

thaun jimi burayata kwapan mobiley dhayaa hagu han. Nipitya jagga luyaawala han. Aanaan Eka lakha bee dhaala han. Gimigu bhagay beesa lakha wai han. oho! chhalaa guli bhaagya mani. bhaagyamaniko vootai kamaara dhaagu thwa he kaa.

Jin laa aanaan teena laakha kaadhayaagu du. wa lyaakhan laa saathi laakha jui. kaa kaa badhai du ka chhanta. Jimi laa athe jagga luyaa nan mawa. chhala tasakan bhaagyamani. kaa aayaata baaye nhi.

वया थःपासायात बांलाक्क खँ हे कने गाःगु मखुनि उखे रमां बायेगु खँ ल्हाःगुलि तं प्याहां वल । हानं च्या दयेकूगु दासि वयाः मि छुवाइय वयात सित । ग्यास छगुलिं नंवल । ब्वाय् ब्वाय् ग्यास नि स्यात । अले हानं मि च्याकाः च्या दयेकाः कुने क्वाथाय् ज्वनावन ।

च्या तेबुलय् दिकाः “न्हाचयाम्हसिया फोन मवः ला ?”

मवः । कन्हय् वइ ला ?

न्हाच ला तारंताः फोन वयाच्वंगु खःनि ।

खः ।

थ्व ज्या छगू जुल धाःसा ... भीगु भाग्य हे च्याइ । भी मचाखाचां दुःख सीमखु ।

ई खुताः नं जुयावल । क्याम्पस वपिं मस्त नं छँय् लिहां वल । मचातयत् बजि ज्वरय् यानाः च्या दयेकल । काय् व बौयात बजि कुने क्वाथाय् हे बिइ यंकल ।

छिमि क्याम्पस गुलि बजे छुटि जुइगु चार बजे मखु ला मै ?

खःनि । अथेसां गाडि गयेत तःसकं थाकु । गाडि नं पियेमाः । आः ला गाडिं जुयाजुइ तसकं थाकुल । पासापिं सकलें बाइकय् सररं वइ, वनि । जि जुलं कलेजय् वनेमास्ते मवल ।

मांम्हसिया न्हाचया खँ कथुइ थाःगु हे मखु । म्हुतु उलि उलि जुल । खँ कने मते धाःगु थः भाःतम्हं । वाकुछिनाः कने मखु धाःसा वया म्हुतुं प्याच प्याहां हे वल ।

मैचा, छु धया बाइकया नां ?

सुकृति ।

गुलि काः व छगःया ।

एक लाख पच्चीस हजार जक ।

का, मैचा ग्यायेम्वाल छ । थौया ज्या छगू जूसां छन्त जक मखु छिमि किजायात नं पलसर बाइक छगः छगः न्याना बिइ । खँ छिमि पासापिन्त कने मते खँ ला । थौ छिमि बाया मोबाइल्य् खपं छम्ह मनुखं कल याना हःगु हँ । खपय् चित्तपोलय् भीगु जग्गा निपीत्या लुयावल हँ । आः आनां एक लाख ब्यूसां भीगु भागय् वीस लाख वइ हँ । जिं ला छिमि बाःयात आनां तीन लाख काः धयागु दु । अले ला भीत साठी लाख वइ । अले ला व दामं छु जक न्यायेगु । का, छिमिगु भागय नं चम्के जुइगु जुल ।

धात्ये खःला ? अयसा जितः नि छगः सुकृति न्याना बियेमाः ।

ज्यू ज्यू जिं छिमि बाःयात सिफारिश यानाबिइ । छिमिसं धन्ना कायेम्वाः ।

थौ इमिगु व छेय लसता दुहां वःगु दु । व छेय गुबले विचाः मयाः कथंया ह्युपाः वयेत्यंगु दु । व छेया प्रत्येक जःसिया खाः च्याःगु दु । सकसियां थःथःगु नुगःया खँ पूवनेत्यंगुलिं लय्ताःगु जक मखु सकले चंचं धाः । थौ व लसतायात हनेकथं खाया लाया नस्वाः वइगलय् वयाच्चंगु दु ।

आः याकनं थ्व छेय लक्ष्मीचः बिज्यायेत्यंगु दु । सकसिनं सिल हे जुइमाः । बाःमहसिनं खाया ला चिचित्यात्यां खँ सयेकल ।

- बाः जितः सुकृति न्याना बियेमाः ।

- बाः जितः नं पलसर बाइक न्याना बियेमाः ।

- जितः ला लुंया तिसा । मांमहसिनं नं थःगु इच्छा प्वंकल ।

ज्यू ज्यू । दकले न्हापां भीगु ज्या नं पूवनेमाल । कन्हय् खपयाम्ह मनुखं कल यानाहइ । अले खँ सिइदइ । इपिं सकसिया कन्हय् याये हथाय् जुल । सकले याकनं दंवन । चखुंचातय्गु चिरिचिरि सलं सकसियां न्हयलं चाल । सकले खाः सिल । वथाय् च्या त्वँत्वं सकले व हे मनुया कल पियाचन ।

स्व, मचात जिं थौ भीगु छे न्हूगु धलान यानाः दयेकागु म्हन । बाःमहसिया खँ वचाये मलायेवं मांमहसिनं खँ तन । जि ला जिगिजिगि च्वंक लुँतिसा तियाः भव्य वनागु धकाः म्हन । अले जि ला भन् सुकृति गयाः

कलेज वनागु न्हयइपुगु म्हागस म्हन । जिं ला भन् गलफ्रेनयात ल्यूने तयाः पलसर बाइक ब्वाकागु म्हन धया । सकसितं थःथःगु म्हागस पूर्वके हथाय् पिं थें च्वं । सकले फोन पाखे व मोबाइलपाखे जक मिखा ब्याचन । सकसियां याकनं कल वःसा यल । धाल गथे अथे हे फोनया घण्टि न्यात । छत्थु जक घण्टिया सःवयेवं स्वाराक्क फोनया रिसिभर ल्हवन । म्हागःयाम्ह मनुया हे सः तायेदयावल । वयागु खाःपाः छत्थुं चीम च्याःगुथें थिनावल । हलो !

- हलो चन्द्रकृष्ण खःला ?

- खः ।

- खँ भतिचा पात ।

- वुं थुवाःया नां ला चन्द्रप्रसाद लानाचन । छितः म्वायेक म्वायेक दुख वियेलात । क्षमा यानादिसँ न्हे ।

उखे फोन दिक्गु सः नापं थुखे चन्द्रकृष्णया खाः खिउँसे बुलुसे च्चनावन । वया खाः स्वया च्वपिं सकले छेजःपिनिगु खाः नं भुइभाय् दनावन । अले चन्द्रकृष्ण खाउँ भसुकाः तयाः धाल खँज्या पात । वया सःनापं सकसिया म्हागस पाःताः जुइक दुनावन ।

भाजु बिमल ताम्राकार खपया नांजाःम्ह बाखं च्वमि व कुतः पिकाकःया संस्थापक खः ।



Madan Rajbhandari

&

Dr. Dharma Rajbhandari

Cary, North Carolina

नै.सं. ११३३ या
लसताय् सकल नेपाःमिपिन्त
द्वाब्सा सिंतना

Happy New Year
Nepal Sambat 1133

“शान्ति पीनु”



किरण पल्पसा

द्याः त्याःया ल्याःचाः त्वःताः
न्ह्याये सकलें छद्दी जुयाः
देयात नइगु गुमि स्यानाः
शान्तिया पुसा पीनु

गुलिस्यां तंकल थःगु छें बुँ सकतां
गुलिस्यां थःगु ज्यू नं
गोली व बारुदं मधाः खनी
ज्याथ ज्याथी व मचा तकं

थःगु हे हि बिनास यानाः
जुइमखु तःजि व भिं
तसकं थिके न्हिं ल्वापुया मू
दइमखु लाभ छुं

गुलिस्यां थःगु सिन्चु तंकल
ल्याः खाये मफयेक टुहुरा
नांगागु म्ह दु, प्वाः नं पित्याः दु
सुनां बी इमित तिबः

थ्व तपोभूमी हिबां सकथासं दु
छु थ्व अभिषाप
च्याकेनु शान्तिया मत
अले सिला छवये दक्वं पाप

मय्जु किरण पल्पसा म्येच्चमि व कवियत्री खः ।

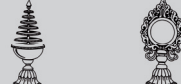
ने.सं. ११३३ या
लसताय् सकल नेपाःमिपिन्त
ज्ञेवसा सिंरुना
Happy New Year
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Dr. Devendra , Azal,
Devesh and Anisha Amatya
Charleston, South Carolina

Happy New Year
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ने.सं. ११३३ या
लसताय् सकल नेपाःमिपिन्त
ज्ञेवसा सिंरुना



Dr. Pavitra Man Tuladhar,
Mrs. Amrit Tuladhar and family
Scottsdale, Arizona

गामा: भाय् सयेके माल



दया शाक्य
पोर्टलैण्ड, ओरेगन

अमेरिका निवासी नेवा: दाजु किजा
तता केहेपिन्स थ: मस्त नाप थ:गु
भाय् ल्हायेगु याना च्वन धा:सा
लिपा भाय् ल्हाइ पिनिगु ल्या:
अप्पया वर्ड । स्थानीय निकाय
पाखे आर्थिक ग्वाहालि कया:
विकास याना यंकेगु लंपु नं दयेका
यंके ज्यू ।

भाय ल्हायेगु खुसी वालं नेवा: भाय्यात चुइका
यंकी अले गुबले लिहां वर्ड मखु न्हयाक्व पस्ताया
चा:सां वंगु वनं जुइ । विचा: याये मा:गु विषय
ख: । अमेरिका निवासी नेवा: दाजु किजा तता
केहेपिन्स थ: मस्त नाप थ:गु भाय् ल्हायेगु याना
च्वन धा:सा लिपा भाय् ल्हाइ पिनिगु ल्या: अप्पया
वर्ड । स्थानीय निकाय पाखे आर्थिक ग्वाहालि
कया: विकास याना यंकेगु लंपु नं दयेका यंके
ज्यू । गामा: भाय् धका: थ:थम्ह कवहयंका
मछवसे भाय् ल्यंका तयेगु पाखे नुग: क्वसाली
धैगु आसा व भलसा कयाच्वना । सुभाय् ।

नेवा: भाय्या कचा मचा थुलि त:मि धका: सकसिनं मस्युगुलिं नेवा: बस्ती ल्हाना वया च्वंगु
गांमा: भाय्या महत्व मसिया: गां गां यापिं नेवा:त शहरय् दुहा वैबल्य तप्यंक हे भाय् मस: छु
याना: खँय भाय् ल्हायेगु याना वया च्वंगु त:दं दये धुंकल । गां गां यापिं मनूतय्सं ल्हाइगु भाय्यात
हिस्सायेगु शहरयापिं नेवा: तय्सं मया:गु जूसा सायद हे गां यापिसं थ:गु भाय् ल्हायेगु मत्व:तुइगु
जुई । थ्व खँ सामाजिक संस्कारय् जक लिकुना च्वंगु मखुसे भाषिक दमन व असमानता नाप:
स्वानाच्वंगु समस्या ख: । गां गांया भाय्या महत्व थुइका वीगु हे थ्व च्वसुया मू आजु ख: ।

थन भी च्वना च्वनागु दे अमेरिकाय् नं गां गांया भाय् ल्हाइपिं मदुगु मखु तर इपिं थ: हे
मछा: पह: याना क्यनीगुलिं इमिसं ल्हाइगु भाय् त्वफ्यू फ्यु वना च्वंगु दु । थ्व हे तना वना च्वंगु
गामा: भाय्या महत्वयात कुतु क्ला: न्होव्वये धका: मनंतुना: नेवा: अर्गनाइजेशन अफ अमेरिकाया
गुक:गु दं मुज्याय् व्वति काये धका: वना बलय् वहे मछा:पहया सुपाचं तपुया त:पिनिगु घिता:
पह:या दबाव न्होव्वये मखन । थ्व इमिगु तधंगु कमजोरी भापिया च्वना । लुं थें हिरा थें बहुमल्य
बस्तु थ:गु भाय् ल्हाये दयकं दयेकं लुं वहया जलप याना त:गु कत: भाय्यात थ: नाला च्वंगु
खना: जि तसकं नुग: मछिं । थन अमेरिकाया ताल थथे हे ख: दुषित व भ्रष्ट जुया वना च्वंगु
नेवा: समाजयात भिंके नं विइ मखु भिंका न यंकी मखु । छगु कथंया विडंवना हे ख: ।

व ज्यापौ या abstract उगु इलय बेलायतया लण्डन विश्वविद्यालयस जुइ त्यंगु हिमाल
भाय्या भिन्त्याक्व:गु सम्मेलनय स्विक्त जुल । अकें नेवा:तय् गामा: भाय् धैगु छु धका: विस्तृत
जानकारी बिये खन । थ्व जिगु लागि तसकं महत्वपूर्ण विषय जूगुलि थ्व पत्रिका पाखें नं गामा
भाय्या महत्व गुलि त:धं धका: सीके मा:गु पाखें छिकपिनिगु नुग: क्वसायेका च्वना ।

आ थ्व गामा भाय् धैगु छु ख: छक: विचा: याये । भीगु भाषाय् 'मा' लितंसा घाना वइगु
यकों खँव:त दु । दसु कथं - स्वां मा:, जमू मा:, तिकी मा:, रुद्राक्ष मा:, घ: मा:, भिंपु मा: आदि
आदि । तर थ्व हे भूवल्य गामा: ला:कि मला: विचा याये मा:गु दु । यदि थ्व गामा: खंग्व नं
चव्य दसु बिया तयाथे 'मा' लितंसा घाना व:गु ख:सा गां गांया मा: हना गामा: जूगु खँ पायेछि
जुल मखुसा गांमां खंग्व: गनं व:गु धका: मालेगु ई न्हयोने वया च्वंगु दु ।

जिगु थ:गु धापू कथं गामा: खंग्व: वामलागु मखु क्वहयेका: छेलेगु शब्द मखु । छगु सम्मानयाना:
हना त:गु ख: थ्व शहरयापिं मनूतेसं सम्मान याना: गां यापिं मथू धका: शहर व गांया भिन्नता
क्यनेत छेला त:गु दु । भीगु भाषाय् त्वा: बा:, चुक, लाय्कू, ननि, दुवा: पाखा गुंच्व आदि यको
छेला च्वना तर शहरया नेवा: खंग्व: छेला वया च्वंगु खने मदु लिपा तिनि दुहांव:गु जुइफु । नेवा:
सभ्यतायात शहरीकरण याना यंकु बलय् वुंज्या याना: गां गामय तु च्वनीपिं खं मस: गांमा याम्ह
धका: म्हसिकावीगु गामा: खंग्व: प्रचार व:गु खंका च्वना । गामा: भाय् शहरी भायया अख: पह:
कथं नेवा: समाजय दयाच्वंगु Rural vs Urban civilization छेलेत गा:मा प्रचलनय व:गु
ख: । थुखे पाखे भीपि गर्व तायेकेमा: क्वहयंकेगु मखु । शहरया पिसं न गामा: भाय् ल्हाइ बलय्
भाय् व: धका: हिस्सायेगु बानी त्वफिका छोयेमा:गु दु । यदि आ: सचेत जुया: मयात धा:सा खंग्व

भाजु दया शाक्य ओरेगन राज्यया नांजा:म्ह समाजसेवी, साहित्यकार, भाषा प्रशिक्षक,
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खँ जक

छध्वः मनूत मुनाः सहलह व्याकाचन । थःगु निंति, थगु त्वाः व देया निंति छुं यायेमागु तायेकाः सल्लासाहुति दयेकाचन ।

छम्हेसिनं धाल - भीथाय् दुगु सिमाय् भीसँ थःत माःमाःगु सयेके फुसा गुलि ज्यू खला ?

- अयजुसा जिं ला लुं वहः ज्वाँय् ज्वाँय् सयेके । मेम्हसिनं धाल ।

- जिं ला नोट मा पीका ।

- थज्यागु ज्वी मफैगु खँ ल्हायेमते रे ।

मेम्हसिनं पन, - बरु भीसँ यायेफुगु ज्या धा रे ।

धा छु दु भीसँ यायेफुगु ?

दुरुया पुखु दयेकुसा गय् ज्वी ?

दुरुया पुखु नाँ कायेवं छम्हनिम्ह सिया खाः चकन । म्हुतुइथ्यंक दुरुया माकुक् सवाः वल ।

- ओहो ! अयजुसा जिं ला न्हिं छकः दुरुइ मो ल्ह्याः बाँलाका जुई ।

- आहा ! अज्यागु पुखु दुसा ला भीसँ न्हयाबलें दुरुजा वाला, तस्मी थुया नयेखनी खला ?
उपिं लयेताल ।

- थ्व स्वयाः बरु भीसँ ला लः या नि व्यवस्था यायेमाल । न्हयाबलें लः या हाहाकार ।
उपिं भसङ्ग वन ।

- खः बा । लखं तसकं दुःख । गनं छथाये तुँ म्हुयां जुल ला वा पुखू दयेकाः लः मुनाः
तयेदुसा भीत न्हयाबलें लः दयाचनी । लः हे त्वने मखँपिसं दुरु गथे याना त्वनेखनी ।

अले उमि तुँ दयेकेत गन गाः म्हुइ मालि धैगु खँ जुल । छम्हेसिनं थःगु छें न्हयने चकं थाय्
दु धाल । मेम्हसिनं अन दयेकेबले निम्हप्यम्हसित जक कथं छिनि, आपासित तापाइ धाल ।

छम्हेसिन भचा तापाक दयेकेमाः धाल । मेम्हसिनं त्वाःया दथुइ दयेकेमागु हुनिं क्यन ।



ध्रुव मधिकर्मी
खप

गुम्हं थःगु थाय् वी धाइपिं सा गुम्ह थम्हं
धैथें मजुसा ग्वाहाली हे यायेमखु धाइपिं ।
उपिं हालाचन । उपिं कचवं थयाचन ।
मेम्हसिया खँ त्वाःल्हानाः थपिनिगु खँ चने
लाकाचन । लः अप्पो दयेकेत गाः तःगाः
यायेमागु, याकनं लः मागुलिं चिरवः जूसां
आःयात गाः नि म्हुया तयेमागु आदि आदि ।
उपिं हालाचन । हथाय् नं चायाचन ।
थुवले हे भवारारा ... वा वल । वाः वयेवं
उपिं उलःमुलः हा हां थःथःगु छें लः फयेत
ब्वाँय् ब्वाँय् वन ।

तुँ दयेकेगु खँ अन हे त्वःफित ।

भाजु ध्रुव मधिकर्मी वाखं च्वमि व समालोचक खः ।

Happy New Year Nepal Sambat 1133



ने.सं. ११३३ या
लसताय् सकल नेपाःमिपिन्त
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यात्रा गर्न सस्तो तथा सुलभ हवाई टिकटको
लागि सम्भन्नु होस् ।

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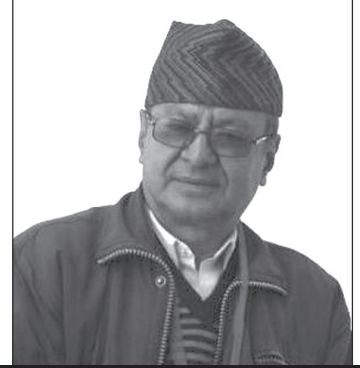
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आकाभाकाय्



राजा शाक्य
यें

थाराक्क न्हुइक मोबाइल्य गं न्या:गुलिं म्ह छम्हं वाइयें मिन । काचाकाचां दुररें ब्वाँय् वना: ततं क्यक्यं नकिनय् खायातयागु पाइन्टया म्हिचाय् मोबाइल वात्तु वाला: मोबाइलया वाउँगु ध्व: तिया: खँ फया ।

“हेल्लो, सु थें ?”

“जि प्रेम ! राजदाइ, म्हिग: चान्हय् दिपंकरया पीत अस्पतालय् मन्त हं । आ:, बिचा: गुथि, राजदाइया पा: मखुला ? आ: न्हापां छक्क: सकलें गुथ्या, दाजुकिजा पित्त निं सुचं बीमाल । अले म्ह कुबीगु पा: सुया सुयागु ख:, व नं धायेमाल । अं, याकनं छक्क: गोंतयूत नं फोन या । मखुसा इपिं बुँ वने धुंकल कि यक्को लिबाइ । अं, सीम्ह अस्पतालं तप्यंक घाटय् हया तये धुंकल हं । सकसितं खुसिइ हे वयेगु धायेमाली । सी ज्वलंया पस:पिस: वनेत वरु जिं नं ग्वाहालि यानावी । अपाय् च्व: थाकुइ मखु, छं छं धन्दा काये म्वा: । का तयावी न्हि !,

दिपंकर, ज्ञान ककाया काय् । व दाजु नं जि स्वया: क्वाकालि । बाज्यापिनि दाजु किजापिनि सन्तान । अय्सां भौ धाये मा:म्ह मदुगु । आतक सिकंबुकं मानिपिं । दुखं च्वने मा: पिं । आकाभाकाय् छुं हे म्वा:म्ह । मफु धा:गु हे मस्यू । छु जूगु अपाय्चवं ! छुं हे म्वा: म्ह । हे दैव, उकुन्ह तिति खनाम्ह का !, धका: छत्थुं अजू चाया: वातां निं च्वने मा:म्ह जि तसकं हरबराय् चाया: तत: क्येन । सकलें गुथ्या:तयगु फोन ल्या: धल: च्वया तयागु कापि मात्तु माला । अन तया, थन तया, गन तया गन तया । गुमंके हे मफु । लिपा बिचा: गुथिया पा: फया: कयाबलय् ल: ल्हाना कयागु हाकु सफूया ल्या:चा: कापिचा, त्यासा बिया त:गु तमसुक भ्वं व गुथिइ खर्च याना: न्हापाया ल्यंगु धेबा प्व:या पचि म्हिचा फुक्क दुगु तिनपाताया कन्तुरचा लुमन । व ला सकलें गुथ्या: तयगु लुमन्तिया लागिं पि हे काये मा:गु ख: । छाय्धा:सा मव:पीन बं नं च्वये मानि ।

जि बिचा: याना: तया तयागु पिला सन्हू चायेका: कन्तुरचा पिकया । गुथियार सर्व संघ दाजुकिजा पिनिगु धल: कापिचा पुत्तु पडका । सनां वने मा:पिं गुथियारत, न्हापा सिथं यंका बलय् म्ह क्वब्यूपिं व म्ह क्ववी ल्यं दनिपिनिगु नां मात्तु माला: फोन याना: सुचं बिया । गों दाजुपित्त नं तप्यंक खुसिइ वयेत सुचं बिया । न्हापा सा सकलें छगू तूं त्वाल्य दइगु जूगुलिं छैय् छैय् वना: नं धा: वने फु । आ: थासं मछिगु धाये ला छु धाये, गुम्हं गन गुम्हं गन जुइक यक्को ताता पाय्क च्वं वने धुंकल ।

कूता: दयेकेत पं, सीम्ह भुना: प्वचीत काप:, अले कूताल्य ध्वाँय् तीत तुयू काप: व तूल काप: लिसें गथु ज्वलं, बन्था ज्वलं व पुजा ज्वलं सकतां सकतां न्याये मानि । अले सु भचा नं न्याये मानि ।

“ओहो ! पञ्चमय् ला: मला: स्वये मानि । लात धा:सा खेय् न्याग: व न्या न्याम्ह नं न्याये मानि । मखुसा न्याम्ह न्याम्ह भव:लिं सी य: धाइ । अयसां, गुरुजु पात्र स्व: वलय् मला: धाल । याउँसे च्वन । अयसां दू व्यंका: च्यान्हु गुन्हु लिपा हे हानं प्रेमया वा: रत्न कका मन्त ।

छुं दिं न्ह्य: जिमि त:बा:या काय् भौ कृष्णदेवीं धा:गु नं ख: । थुगुसिइ जि चिरिक:म्ह काय्यात भमचा का:वनेगु । मिसातय् थाय् ला भव्य नका तये धुंकल । साइतसिइत म्वायेक मचिमद्र: कुन्हु याये धयागु ख: । इमि उलिमछि लं च्वने थाकुल हं । जात: क्यं वना: आ: वइगु १५ गते जक साइत दु हं । मेबलय् थुगुसिइ साइत हे मदु हं । छु यायेगु, छु यायेगु का । हानं इमिथाय् नं गुइप्यदं गुइप्यदं बाज्याम्ह दु हं । छु जुइ धका: ग्या: हं । गबलय् छु जुइ धाये थाकु हं । उकिं मिसापिं याकनं याना छवये द:सा ज्यू धका: हाला च्वंगु । हानं रत्न ककायाथाय् छक्क: स्व: नं

वने, थ्व हे खँ नं कने धका: वनागु । तर ग्व, रत्नकका ला मनू जुइ ख्वा: मव: । ख्वा: स्वये हे गरखेसे च्वने धुंकल । छु याये, छु याये जि म्हिम्ह हे चिंक चिंक वं । हे दैव, हारति मां ! जिगु ज्या छगू तरय् जू सा ज्यू का !” कृष्णदेवी भसुका: तल ।

धाल गथे अथे हे, हानं प्रेमयागु फोन बल । राजदाइ, म्हिग: चान्हय् बा: मन्त । आ: नं छक्क: उकुन्ह थें सर्व संघ दाजु किजा पित्त, गोंतयूत व म्ह क्ववीपित्त सुचं बी माल का, छु यायेगु ! वं थ:त फक्को क:धाना: धाल ।

जि लोडिङ्ग मजगु टी. भी. डेक थें तक्क दिना च्वना । लिपा जिगु नुग:या किपा सना हला । हानं अथे हे गुथिया ल्या:चा: दुगु कन्तुरचा चायेका: नां धल: पुइका । सकसितं मल्हवंतले गुम्हसितं फोनं, गुम्हसितं मोबाइलं फोन याना । सी ज्वलं ब्याक्क पचि म्हिचां धेबा लिक्का: काय्यात पस: छवया ।

रत्न ककाया छें तापा: । अनं ब्याक्क न्यायेगु मदु । कि असनय् वने मा: कि जनबहालय् वने मा: । सौभ्यग: यायेत भ्यग: छग्व:, मगा: हं । स:खि खिप:, नालु खिप: व सु प्यकले न्याकले मानि हं । थौकन्हय् अन पाखे ज्यापुत यक्को दया: नं वस्तु लहीपिं हे मदु हं । हानं पा: च्वकाय् थ्यने धुंकूम्ह इमूचा मफयेका: कुतु वइ थें हानं हानं कु मचासे इधुथि धू जुइ माला तै कायभाजु अल्सि मचासें च:ति व:गु हे च्युता: मतसे ब्वाँय् ब्वाँय् जुल । जि पासा छम्ह ब्वना: सु मा: वना । दिपय् सिंपं ला गोदाजु पिसं तया वये धुंकल खनी ।

रत्न ककाया दू व्यंके सिधल । निम्ब: नं क्वचाल । प्यन्हु न्यान्हु लिया किजाभौ कृष्ण देवीया चीधीम्ह काय्या इहिपा: लस्व: वनेगु

शिकागो नेवा:

नं क्व: जित ।

लँस्व: वना च्वना । कृष्णदेवी धुक्क च्वंगु लुमना निम्ह काय्या इहिपा: याना: मचाखाचा दये धुंकल । लजगा: नं वांला: । आ: थ्व हे मचा छम्ह जक ल्यं दनि । वया नं इहिपा: याये धुनेवं जिमि याउँसे च्वनी । यम्हेसिया यत्थे या । जिमित कपा: मस्या: ।

लँस्व: यलय् वनागु । त:जहान धाल थें । अथें हे ला इहिपा: जूगु छेंय् म्व: म्व: जुइगु ला जु हे जुल । छें, गल्लि चाय् ला:सां मोटर वं । दुने चुकसां चकं । न्ह्याबले बँ पुना तइगु थें सुचुपिसु । दथुइ लाक्क बांला:गु चीभा: छग: दुगु स्वयेबलय् छगू बहा: वही थें च्वं । चुकया ल्यूने क्यब । क्यबया क्वसं लवहँतं सियात:गु भचा गा: वंगु चुक । चुकया ध्याक्को लिक्क महाद्य: लिसें थी थी द्य:पिं थना त:गु दु । स्वये बलय् गुगुं छगू जातिया दिगुख्य: । थुगु हे चुकचा प्यपुंक् भोग्त्यामा व आमा:सिमा नापं छगू चकंगु टहरा दु । टहरा स्वये बलय् छाय्पिया त:गु जूसां छगू ज्यास: थें च्वं । ख नं यलय् च्वपिनि मू ज्या हे कालिगढी । इपिं तसकं ज्या स:पिं । वास्तुकला व मुर्तिकलाय् अरनिकोया वंश थें जुया च्वपिं ।

चीभा: व क्यबय् भव: भव: छुनात:गु मेचय् फ्यतुना च्वपिं पाहाँपिन्त म्व:सिप्व: व्यु व्युं वल । सी.डी. डेकं म्ये तत:स: जुइक थ्वया च्वन । नेवा: म्ये । हिन्दी म्ये । अंग्रेजी प:प म्येत । चाकुसे माकुसे म्व: सिप्व: प्वप्वं लसता पिज्वयेका: खँ मुइका च्वपिं लँस्व: व:पिनि स: त्वत्व पुना वं । पचिमा व बय् पूपिं ल्यासे ल्याय्महतय्गु बाजया स: चिस: जुयावन । छुं ई लिपा लंच याकेत क्वा: धासाया बाउलत टेबिलय् भव: छू वल । ल्पेट चम्चा व काँटा ज्वज्वं लँस्व: व:पिं नं भव: छुना: दना च्वन । लँस्व: वयेत हे जा नका ह:गु । प्वा: हे धुस्स च्वनि । जित: लंच या: वने ला मवने ला जुल । चिपं जक थीगु मतिइ तया: जि नं ल्पेट ल्हवना ।

न्हापा अजा:गु कथं नका हे च्वने म्वा: । बरु यलय् तय् लँस्व: व:पिन्त म्व: सिप्व: जक बियां मगा: । तुच्चा नं याके मा:, व जिं नं स्यू । तर यँमितय् इहिपा: या:पिं मिजंतय् पाखें याके कथं जक छवय्ला छपुच:चा, मरि छता व बजि भँतय् जक तया: अयला: लुना: नकी । व नं भम्चा कया वइपिन्त जक । थौंकन्हय् न्हयाथासं सुथय् सा लंच, बहनी सा डिनर हे

वीगु चलन वये धुंकल वेसा: भा: थिकय् जू लिसे विधि व्यवहार भन भन तच्च: । सायद थ्व गुगुं संस्कृतिया रुपान्तरण ख: ला ? !

त:जहान जूसां ग्वय् सायेके धुनेवं इलय् हे भम्चा पित बिल । इनाय् द्य:या न्ह्य:ने लँया दुवातय् मिजं व मिसा खल:या निखलकं गुर्जुपिसं खँलाबँला यात । अनेक आशिका बिया: राजीखुसिं बियागु लसता भय् ब्यूगु खलाबँलायात तपं तयेभनं मिजंतय् गुरुजुं भौमचा सां चिचिपापा याना: म्थ्याय् थें याना तयेगु वचं बिल । अले सकलें मोटरय् थ: थ:गु थासय् फ्यतुत । जित: लुमं, जिगु न्हय:ने च्वंगु सीटय् काय्चा परय् जूम्ह प्रकाश व वया चीधीम्ह केहँया भा:त, जिचा भाजु च्वनाव:गु । उपिं ला मव:नि, मखु द हे मदु । मोटर न्ह्यात । ला:सा त्व: जक फित ला । लिपा इपिं न्हापा हे वने धुंकल धयागु सुचं वल ।

भम्चित लसकुस याना: दुत काये धुंका: भा:तपिनि थ: थितिपिं म्हासीकेभनं ग्वय् कायेगु लिसें ह्वंकेगु ज्या क्वचाल । इहिपा: या:पिन्त थाय्भु नका: सकसितं सबजं भोय् नकल । अन नं जिं उम्ह काय्चापिं मखं । अज्ज सुथय् वयाच्वपिं वया मां व म्हाय्य नं मखं । छें तापा:गुलि न्हापां हे वन जुइ धयागु मतिइ खँ अथें हे सुना वन ।

भ्वय् क्वचायेवं मेमेपिन्त नं छें तातापा:गु त्वह: तया: सकसितं लिबाना वल । सकसितं लिहाँ वने हथाय् चाल । जिमि निम्ह तिपू नं लिहाँ वया छवया । त्यानुक छें थ्यनेवं त्यानु हे स्वव्याक जिमि काय्चं खँ न्यंकल । “थौं जन बहालय् मखुगु हे भाका जुल । याक:चा च्वंच्वम्ह प्रकाशचिया त:धिक:म्ह तता सुनिता अथें सिनाच्वन हं । मस्यु, ग्व:न्हु दत थें ! त्वा:छिं नवया: पस: पिस: हे ती मा: हं । लिपा भ्यालय् वार्डपिं भुजितं भुना च्वंगुलिं लुखा हे तछ्याना: स्व: वंवलय् अजा:गु दुर्गति जुयाच्वंगु खन हं ।”

जित: न्हाच: लँस्व: भम्चा हया बलय् प्रकाशचा व वया जिलाजं भाजु निम्हं मखंगु लुमन । ला:सा अबलय् हे सुचं वये धुंकल जुइ ।

न्ह्यात्ये सां अहो ! मखु थें हे जुल । म्हं जकं मफया च्वंगु ख: ला, ला:सा ! बिचा: या:पिं हे मदु सुं । ला:सा छुं गथें । मखु, मखु अथेला जुइ हे म्वा:गु । ब्वना त:म्ह ख: ।अयनं ल्यासे ल्याय्म्हगु विसय् ग्व:फय् व हुफसं पुइका यंकं य: । हानं नेवा:तय् सुनां धा: मवयेक प्वना: प्वना: बी नं ला मज्यू । छथाय् ला धा: व:गु नं ख: हं । लिया जात: मतू धका: लित बिल । बरु वया य:पिं सुं द:सा तय्यंक धा:सां ज्यू नि । वया इहिपा: मजुइकं सुयातं इहिपा: याका बी मखु धका: किजापिन्त छम्हसित हे इहिपा: याका मब्यू । मखु, थ: य:पिं सुं दुसा दु नं मधा: । मा:गु ग्वाहालि याना बी धका: मापिं व किजापिसं धा:गु नं ख: हं । तर छुं त्वह: हे मदयेक न्हाबलें लसिं बोक्सि धका: पा: ल्याना: सँ प्वाँय् हे पुया: यक्को हे सास्तित नं याये धुंकल धा:गु नं न्येना । लिथु न्ह्यथु थें ... ख्वा: हे चू लाके मज्यू । त्वापु जुइबलय् त्वा: बा:यापिसं छिना बी मा: हं । छु जूगु जुइ व । छाय् अथे जूगु जुइ, मस्यू । ... अथे ला जुइ हे म्वा:गु । मामं थ: म्हाय्यात अथे याये मा:गु हे मदु । चिरिमां सां छगू धाये का । व नं सन्तानत मध्यय् दक्के आख: ब्वना त:म्ह व । छं य:म्ह दु सा धा, जात भातया छुं च्यूता: मदु जिमित, व नाप हे इहिपा: याना बी धा:गु ख: हं । तर छुं नं मकं हं । गथे जूगु मस्यू । पासापिके न्यं सां छुं कना मत: धाइगु हं । जिमिसं छुं हे मस्यू धाइगु हं । उजा:गु हे त्वय् जक जूगु ख: ला । डाक्टर कयं वने नु धका: किजापिसं धा:गु जुयाच्वन । जि उई ख: ला : छिमिसं जित: छु, उई यायेगु विचा: ला ? छिमि छम्ह छम्ह दतले ल्यं तये मखु जिं ।” धाइगु हं । छें ला फुक्क फाक्क हे धारांधुरं याना: वां वां छवया वीगु हं । गुजा:गु त्वय् जूगु जुइ मस्यू । सुयात क्यना: त्वय् लंकेगु ? सुयात न्येना: त्वय् लंकेगु ? अयनं छुं छता ला जूगु हे जुइ । मखु धयागु जूसा अथे जक जुइ ला ?

सुनिताया व्यवहारं मापिं व किजापिं सकलें वयात याक:चा त्व:ता: बिसकं हे छें दयेका: च्वं वन । मापिसं छें त्व:ता वनेवं व छेंय् सुनिताया यक:ति राज जुल । यत्थे च्वनेगु । यत्थे नयेगु । त्वा:बालय् नं मा:थाय् वनी । मागु पस: वनी । सुयातं छु धाये मछा: थें वयात सुनानं छु धाये मछा: । म्हासिया: नं सुयातं म्हामस्यू । सुयां छें क्वक्वं पस: न्हय:ने न्हय:ने वनीबलय् पुलांम्ह छम्ह लँजुवा: थें जक । गुम्हसिनं ‘कर्मया भोग’ धाल ।

आ: स्व, ग्व:न्हु दत जुइ ? ! त्वं हे दयेक वार्डपिं भुजितं हे भ्वाइया भुं वयेक सिना च्वंगु । मिखा बाग: बाग: ला छुं नये धुंकल धागु न्येना: । म्हं मफुसा ‘मफु’ धा:गु जूसा वयात मा:गु

वासः मयाइ हे मखु जुइ । माःगु सुसाः कुसाः मयाइ हे मखु जुइ । तर सुयातं छुं हे मधासे गथे जुयाः मन्त जुइ । पुलांगु सन्ध्या घःने स्याउ व अं न्यानातःगु अथे हं दनि हं । चाउचाउ प्वः प्वः न्याना तःगु नं अथे हं । जा थुयाः हे नःगु खइमखु । सी न्ह्यः लः छप्ति हे म्हुतुइ लाःगु मखु जुइ । गजाःगु गति जूगु हरे !

आः स्व, लच्छिया दुने छगू हे परिवारय् भौ धाये माःम्ह व कका धाये माःम्ह निम्ह ला मदये धुंकल । आः हानं म्हायचा धायेमाःम्ह नं मन्त । उक्रियात गुथियारतय्त व गोतय्त धाः जुइगु व सीज्वलं, पसःपिसः नं वने माःगु का । याकःचा अथे हे सुनानं मसीक सिना च्वंगुलिं काल गति सीगु खः लाकि मेगु छुं गतिं सीगु खः, मस्यू पोष्टमार्टन ला याके हे माल । अस्पतालय् पोष्टमार्टन याके माःगुलिं व नं छे महसे तप्यंक लुतिया घाटय् तये यंका तल ।

गुरुजुं प्यं-थयेत पुज्यायेगु फुक्क फाक्क सीगु छेय् हे यायेमाः हं धकाः उजं व्युगुलिं विचाः फयेगु व ल्वःचाः फयेगु जक त्वःताः ल्वःचाः बजि नकेगु, घःसू व निम्बः स्वतां व हे छेय् यायेमाःगु जुल । खुसिइ ख्वया वं पिं सकले अगेय् मि पने माःगुलिं थः नं अन मवसें मजिल । करं हे वने माल । केलत्वाः म्वःम्वःगु बजारया दथुइ लाःगु छे जुयाः नं न्हिनय् हे भिंभां मिंभां दं । छे छ्वां नवःगु तंकेत वासः छवाका तःगु दु, नवःगु खि त्वपुइत । सिन्हः ती धुंकाः परसात कायेत प्यं हे माथं मवं । सलिब्व प्रसाद कयाहेसिया धलिमं धलिमं त्वं कुतु वया च्वं थे । सलिब्वय् छवय्लाया त्वं वाला वाला सना च्वं थे । लिपा निम्बः धुंकाः छेय् मिसासः खल-छगू हे परिवारय् हे लच्छि लत्याया दुने स्वम्ह स्वम्ह जःपिं मदुगु काः गथे जूगु थ्व ! ? विचाः गुथिया पचि म्हिंचा व हाकु सफू दुगु कन्तुरचा जकं लाः लाःथाय् तया तये लात कि ? पर्सि पर्सि प्वः दुगु सन्धुखय् जक छवसा जकं तयातलला ? वयात न्हिं न्हिं मत बियाः पुज्याना तयेमाः धाःगु थे च्वं । छक्कः न्ये नानिना जक स्वयेमाला कि । छ धाःसा पत्याः जुइ मखु । जि ला छम्ह निम्हसिके न्येना स्वये नं धुन ।

“आः गथे धाये ? पाःब्व लः ल्हाना कयाहया वलय् अथे सुनां छुं मधाः । खालि पाल्हातय् न्याकू छवयला व अय्लाः लुनाः ‘आकिबंया पाः जिगु जुल, थुगुसिइ थे जिं नं बांलाक गुथि न्यायेके फयेमा’ धकाः इष्ट घः पिनि नां कायेकाः थाकुलिं पाः फयेका विल । जिं नं गथे गथे धाल, अथे अथे हे धयाः बचं बिया । अले गुथिया पचिम्हिचा, ल्याःचाः फुक्क दुगु कन्तुरचा नं लः ल्हानाबिल । जिं कयाः सुरक्षित नकसां तया तयागु हे दु । मेगु ला जितः छुं नं धया हःगु हे मदु । बस्, मेगु छु आः हानं व कन्तुरचा ला ल्याःचाः भ्वं जकं खः । गोतयसं हइगु देवं जूसा धकाः ग्याये माःगु धाये ।” जिं शुद्ध मनं थम्हं थू थे नुगः खँ कना ।

छेय्मा मिस्त सुम्क च्वं हे मच्वं । मस्यु, सुनां सुनां छु छु धयाहल जुइ ! बोक्सिं बकय् याथे हाला च्वन । “मखु, गुरुजु छक्कः क्येना स्वये माल ला पञ्चमय् मलाःसां अथे थ्यंक विधन ला मजुइ माःगु हे खः ।

न्यनां न्येने मजीक प्वाः धां लाःगु ख्याकं त्याःगु खँ जक ल्हाना च्वन इमिसं । जितः इमिगु कां विश्वासप्रति ल्हवये वल । जिं इमित न्वखंक धया हे बिया । “का, म्वाः मदुगु खँ ल्हाना च्वने मते । थःगु किपालुं थःत हे लिका च्वनीपिं । जुइबलय् धयागु सुनां छु धाये फु । आः दिपंकरचिया पीभत सिंनखःया नखत्या बंम्ह हं । चिकं तुक्क तयाः वः छुना नःगु हं । प्वाः स्याः प्वाः स्याः धया च्वं स्वये न्हापा हे अलसर दये धुकूम्ह थे च्वं । अस्पतालय् मदुबलय् सीन्हयः प्वाः सुररं फुलय् जुल हं । लिपा न्हासं नं म्हुतुं खि पिहाँ वल हं धाःगु न्येना । छे ! खि हे फाये मफुत जुइ वं ।

अले रत्न ककाला न्हापा हें मफयाः पिहाँ हे वये मफये धुकूम्ह । नसा म्हुतुं कुहाँ मवंगु हे गुलिखे दये धुकुल धाःगु । नत्रसा कृष्ण देवाःचाया काय्या इहिपाः खँ ब्याक वं वलय् नुगः अथे क्वतुंकल जुइ ला ? छुं हे म्वाःपिं मिहगः तिनि खना धाइपिं थौं मन्त धकाः धयाच्वनी । सी-म्वाइ धयागु सुनां धाये फु । अले सुनिताचा ला गुलि फु पहः यानाः म्वाना च्वन जुइ । याकःचा जा थुया नयेगु तकं मफयाः चाउचाउ चिउचिउ जक नयां जी ला । प्रेस्कीपसन भ्वं छुं लुया मवःगु स्वये, वासः पसलय् न्येनाः छु छु ट्याब्लेट जक नःगु थे च्वं । आः म्हं मफुसेलि सुं नं पासा छम्ह ज्वनाः डाक्टर क्यं वनेमाः । अथे ताकसिं वैद्यतय् जक वासः यानां जी ला ! अयनं हाःनाः मदयाः हे मन्त का व, छु याये ।

जिं नुगलं थू थे न्वखंक थुइका वीगु कुतः याना । इमिसं जवाः सवाः यानाः लिसः बिया मच्वंसा इमि नुगः उलुउलु सना च्वंगु जिं वाः चाः । छेय्मा मिसातय्गु भुलःसुलः दनाच्वंगु नुगःयात चकंकेगु कुतः यानाः जिं इमित क्वातुगु दसि बिया ।

“ख, जिं स्कूलया थातं ज्या त्वःताः जिं आशा सफूकुथिइ पुस्तकालयाध्यक्ष जुयाः ज्या यानागु सि हे स्यू । अन पुला पुलांगु थ्या सफू व अभिलेखत सुसाकुसा यानाः म्हाला साला तया तयागु दुगु नं छिमिसं स्यू । अयसां उलिजक मखु, ज्योतिपी शास्त्रया दुने लाःगु विशिष्ट मनूतय्गु जातः नं छवयेका मछ्वसे म्हालासाला यानाः तयातये बांलागु तया । छाय् धाःसां लिपा इमि बारेय् मालेकुलेगु ज्याय् यक्को हे तिबः वीफु । उकिं राजनैतिक, शिक्षा व संस्कृतिया सचेतक भाषानिभाः प्रेम बहादुर कसाःया जात; समाजसेवी दयावीर सिंह कसाःया जात; डा. तेजरत्न कसाःया अबुजु साहु सानुरत्न कसाःया जातः अले भाषाथुवाः पूर्णकाजि ताम्राकारया जातः तकं सुरक्षित यानाः तयागु दु । आः उगु सीम्हं लिक्का तःगु जातलय् जाकि, स्वां, सिन्हः प्यपुना च्वनी । सीम्हेसित लः त्वंकी बलय् लखं प्यानाः सिन्हःया ख्वला वनी हे मखु । सनां वने बलय् गुठियारतय्स जितः खनेवं मिं थी धकाः काचाकाचां लिक्काः जितः वी । न काये न मकाये । सुनां खनीमनं सिन्हः सान्हः हे छवारा छवारा वयेक थू तुलाः पाइन्टय् स्वथना हये । ग्याः ला मग्याः ला । घच्चाः ला घमचाः ला । जू सा जितः छुं जुइ माःगु खः नि । बरु जिं छिमित कँ जकं मकना का । सुयागु सुयागु लापाय् तिका तःगु, हि म्हुका तःगु तन्त्रमन्त्रयागु सफू ला गुलि दु, गुलि दु । उकिं थ्व छुं नं मखु, सुपाँचय् गथे गथे मतिइ लुइकल, अथे अथे हे किपा लुया वइगु जक खः ।

जिं थौं तक सुचुका तयागु खं उमि नुगः हिलेमा, क्वातुइमा धकाः छगू सुत्रया रुपय् जक न्हयव्वयागु खः । अयनं इमिसं जिगु खँयात च्यूताः हे मतः । छेखे न्हायपनं न्येना मेगु न्हायपनं पित छवया बिल । बरु कन्हसं निसें विचाः गुथि कन्तुरचा तया तयागु पिता सन्ध्या बसः प्वःपी लिक्काः सुचुपाचु यात । अले बांलाक माथं बंक कन्तुरचा दिकाः तल । वयात न्हिं छक्कः बहनी मत वीगु याना च्वन । जिं गुथि मत्यः तले व सन्धुखय् थू तकं वनेगु मतिइ तये माःस्ति मवल ।

भाजु राजा शाक्य नेपाल भाषाया नांजाःम्ह बाखं च्वमि लिसें आशा सफूकुथिया पुस्तकालयाध्यक्ष नं खः ।

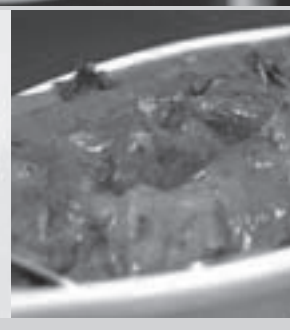
शिकागो नेवा:



3747 Grand Ave
Gurnee, IL 60031

ने.सं. ११३३ या
लसताय् सकल नेपाःमिपिन्त
झुवँया सिंतना

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Himalayan Restaurant

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3747 Grand Ave,
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“स्वाँ जुयाः ह्वइगु बुँ तय्त पाखुइ मफुनि थौ नं”

मैमत्त तुतिं
 न्हुतु न्हूयाः सुकुगना वंगु फुक्क बुँत
 स्वाँ जुयाः ह्वयेगु विश्वासय्
 थःगु हे चाय्
 ई पिनागु खः भीसं ।
 भीगु हे चःतिं
 चा फुचायेवं
 रंग विरंगी स्वाँत
 क्यबय् ह्वयेकेगु इच्छां
 गमलाय् जकसां, वसन्तया ई सयेकागु खः भीसं ।
 जुगं जुग तक
 थःगु हे चाय्
 विस्कं च्वनागुया पीडा तंका च्वन स्वाँतय्सं
 सुकुगना वंगु बुँत
 स्वाँ जुयाः ह्वयेकेगु इच्छां
 लः फसं फू चाःगु चायात फक्व घयेपुनाः
 ईलल् स्वाँत व्हयेका च्वना
 गमला जायेक ।
 महिताः तुतिं न्हुतु न्हूयाः
 उतुसें नवःगु चा
 हिउपाया लः फसं फु चायेवं
 वसन्त अनुभूत याना च्वन थौं ।
 सुकुगना वंगु बुँ तय्त
 पाखुया काइगु विश्वासय्
 गमला व्हइगु स्वाँ तय्त हे
 क्यब भाःपिया
 लः फय् तना विया थौं नं
 थःगु हे चाय् श्रृजनाया इलल् स्वाँ व्हयेकेगु इच्छां ।
 अफसोच,
 थौं नं
 लाः व्वथले थें



त्रिस्तन शाक्य
 ख्वप

हिउपायात व्वथला :
 भागं थछि इना नयेगु संस्कारं
 भिनिष्क्रमण याये मफुनि इमिसं,
 देय् छगुलिं
 स्वाँ जुयाः व्हइगु बुँ तय्त
 थः धकाः पाखुइ मफुनि थौं नं ।
 वा फसं फूचागु,
 चायात घयेपुनाः
 स्वाँ जुयाः व्हयेत आतुर बुँ तय्त ब्यागलं तयाः
 वर कछिं
 गमलाया स्वाँ तय्त जक थःगु चाय थुनाः
 क्यब दयेकेत स्वयाच्चन इम्सं,
 हिमाल, पहाड, तराई छगुलिं
 जातं जाःया क्यब दयेकेगु इच्छां
 हि चःतिं फू चायेका तयागु चाय्
 जवरजस्त
 मि बुइकेत स्वया च्वन थौं ।
 होस या
 छं बुइकूगु मिं
 स्यथाक्क पुइगुला छन्त जक खः
 जिपिं स्वयं मि खः थौं नं
 आखिर जिमित पुइगु गथें ?

भाजु त्रिस्तन शाक्य ख्वपया नांजाःम्ह कवि व नाटककार खः ।

वयकःया कविता सफू “न्त्यलं पाचिने मफुगु विश्वास” ने.सं. ११०९ स पिदंगु खः ।



मिन्तुना !



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लँ



माणिक बाबू गंगः
खप

न्ह्याक्वहे तप्यनाः सरल जुसां
पलाः छिइगु गतिलय्
सुथां मलाःसा
कन्ह्यया सुथ हयेगु परिकल्पनाया तुतित
निरासया लाकां न्ह्या न्ह्यां
न्यासी वंवेहे पलाःत तना वनेफु ।
लँ ला छगू निश्चित गनतव्य थ्यंकेगू माध्यम खः
तुतिया ।
अथेजुसां
लँ तप्येनानं थाकु जुइफु
अभला लँ न्ह्याक्व हे थथ्या क्वथ्या जूसां
लँ क्येनिपिनिगू पलाःया पहः तप्येन धाःसा
व अपु जुई न्ह्याक्व हे
कृतिम दयेकूगु पंगया लँया लँपु जूसां
उलि जक मखू
अभाव ग्रष्टगु बैचारिक मानसिकता दुनेया थौं
तुतित
लँ दयेकिपिसं लँपु नापं स्वापू तयेत
शब्द माधुर्यतां च्वया मतःगु
दन्त्यकथाया बाखँ
ईलं फ्वंगु थौंया आवश्यकतां
बाखँ न्यंकेमाः राजकुमार दिक्पालया ।
व बाखँ कनेमाः
व बाखँ मथूगु पहः कयाच्चंपित
मनय् थिइगु कथं
बांलाक थुइकेमा थौंया तुतितय्त

राष्ट्रिय स्वाधिनताया वकालत याईपित
राष्ट्रिय स्वाधिनता ल्यंका तयेया निम्ति ।
उकिं आःभीसं सिइकेमाः
लँ विनाया तुतित
कोरा नारा जुइफु जीवन
जीवन दुने लँ दयेहेमाः
लँ दयेकेगु जीवनया लँपु जुईमाः
नांगागु तुतितयत निरधकं पलाः छिइत व छिंकेत ।
नुगलं निसं निस्वार्थगु ग्वाहालिया लाकां दयेमाः
मात्र लाकां न्ह्याकेगुया नामं
थःत खंका विइगु थःगु थाय्वाय्
अले थः म्हसिका विइगु थःत्व
न्हंका छ्वयेगु भवलय्
कोरा नारां भुनातगु जर्वजस्ति दयेकगु सहमतिया
दस्तावेजय्
थःत लुमंकाः ल्हाःचिं तयेकेत स्वई ।
ए । लँ
छं दिशाहीन आवेसया निर्देशनं
मात्र सैद्धान्तिक आधार दुने गणितं
लँया निगू सिया मर्म मस्वसें
परिणाम पिकायेगु स्वत धाःसा
लँय् न्यासि ववं तुतित तना वनेफु ।

भाजु माणिक बाबू गंगः खपया कवि व निबन्धकार खः लिसं थौं कन्ह्य् थ्वयकः नेपाल कला मन्दिर खपया छ्याञ्जे नं खः ।

शिकागो नेवाः



Happy New Year
Nepal Sambat 1133

ने.सं. ११३३ या
लसताय् सकल नेपाःमिपिन्त

हवसा
सिंहना



Dr. Sampurna, Sunira, Siddhartha and Sambhav Tuladhar
Chicago

लोक म्ये “बिहांचुली” लय्

खिउंगु चा फायाः न्हूजः न्हिला वल रे
ह्याउंगु निभाः त्वयाः लूजः चकना वल रे

चिरिचिरि सलं, म्ये न्यंक वल रे
थीथी थासय् मूखु ब्येनाः स्वाँ ह्वया वल रे
द्यःद्यः गःपत्तिं, गं न्यानाच्चन रे
शंखनादया सलं, भीत थना च्वन रे

म्हगः म्हगः खिउँबलय्, आःखः ब्वने मखं रे
थौं थन मत दयां, थःगु आःखः मसिल रे
भाय् भीगु थःगु, अथे सिनावनी रे
आःखः भीगु थःगु, अथे तनावनी रे

मेमेपिन्स थन, हिरामोती लुइकी रे
भी धाःसा थःगु देशय्, थः हे तनाच्चनी रे
नखःचखः संस्कृति, दक्वं हना क्येनेनु
आजुपिन्सं भीत ब्यूगु, लःल्लाल्हां वनेनु



सुनिता जुनु
यें

चायेकी रे चायेकी, नुगः मिखां चायेकी
भीगु भाय् हे भीगु म्हसीका थ्व हे धाये सयेकी
थौं थ्व हे बेलसं, थःयात म्हसीकी रे
थः मचाखाचायात, थःगु भाषां ब्वंकी रे

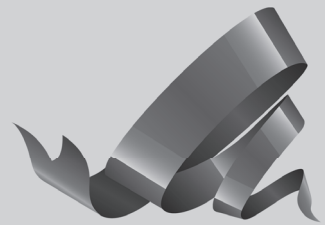
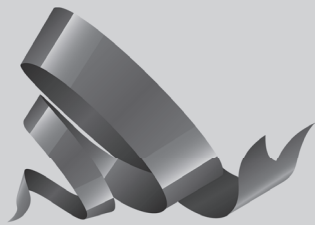
मय्जु सुनिता जुनु नेपाल भाषाया च्वमि लिसें नांजाःम्ह निर्देशक व प्याखँम्बः नं खः ।



ने.सं. ११३३ या
लसताय् सकल नेपाःमिपिन्त
झुँझु सिंनुना

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- Chinese, Cantonese

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- National Association of Realtors

धुनूया मिखां न्हूया तःगु लंपु

खतं नःगु जुजु धौया सवाः
गोहिया ख्वबिकथं दुबिनावल
थौ भेगःया चाकःछिं
कुमिचातसें थनाहःगु
मसांकुंया ग्वःफसं

नुगः नुगलय् ग्याःचिकुया लकस व्हेकाः च्वन
सर्गःया मिखातकं बुलसे च्वंक
चितासू सकस्यां आः व अलेला
छफुति निफुति जिन्दगी
प्वाःगंगु ट्यूब थें



नबिन चित्रकार
यें

सीकाःभू न्यायेके हथाय् चाःपिं छम्हू पतिंत
बाहाः बहिया बँ ख्याउंसां आकाश ग्वाकाः
थःथःगु न्हकुइ जुजुधौया पति तिकेबीत
भवः छुनाच्वन यचुगु कुलामय् हाकः इकेत
पाउंसेया व्यथां कःम्ह जुजुधौया सवाः
माकुसे च्वनीगु मनं तुंकाः

तुपः तुपःया दथुइ म्हितूगु धुंकासा कचितुं जुल
हलियां खाःपा गय्थे गय्थे भिभाँदन
गनावनीगु ल्वय्, भुतुलीइ च्याइगु मि नापं कुलिचिना हल
छभाः अजू नुगलय् थ्व म्हागसं खकि धात्थे

हुकनं गुँचय् मिखा तिसिना च्वम्ह चिबहाःया लंपुइ
तपुयाः भवलां कँलाना विइगु इ अथें अथें बाः वइच्वन
लुमंसे वल द्रहं द्रहं ल्वानाः घाय् चुं दंगु खंग्वःत ।

ने.सं. ११३३ या

लसताय् सकल नेपाःमिपिन्त

द्वादश्या सिंतुना

Happy New Year
Nepal Sambat 1133

Devendra/Rina (Kathmandu),
Prashant & Dipika Gongal
Chicago, IL

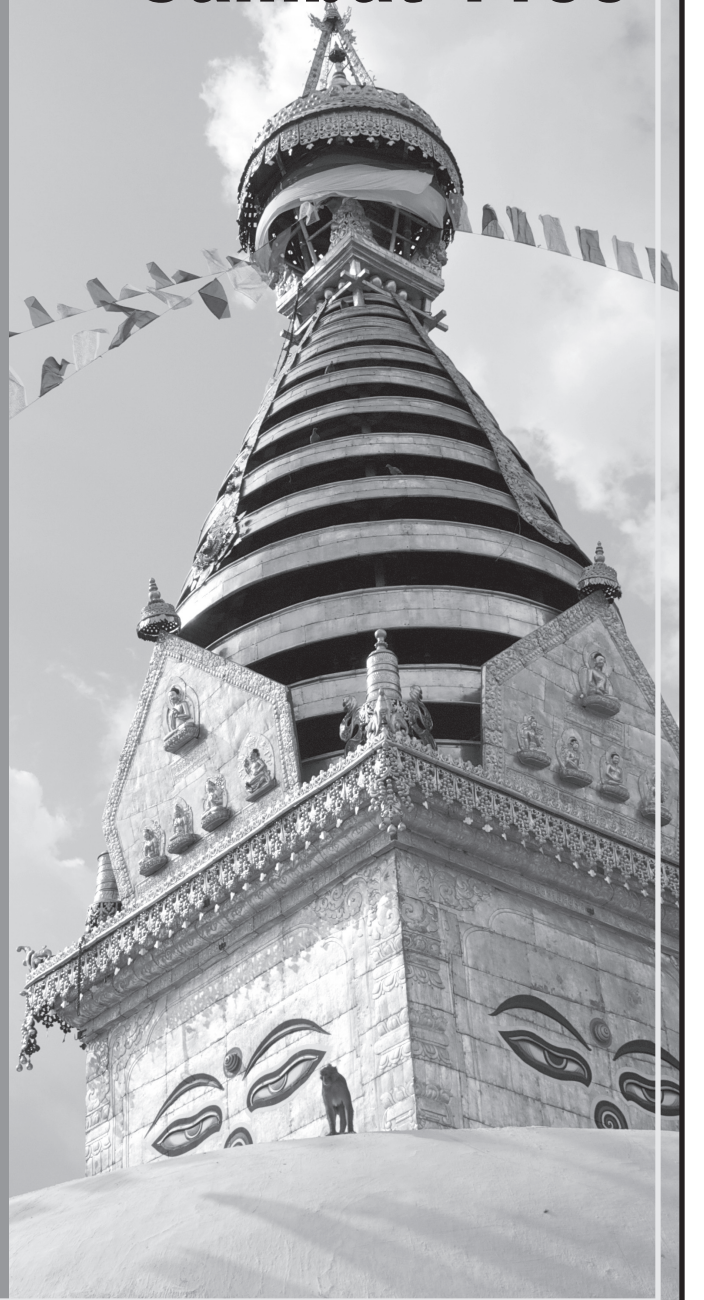
भाजू नबिन चित्रकार नेपाल भाषाया नांजाःम्ह कवि व नेपाल भाषा परिषदया छ्याँञ्जे खः ।

ने.सं. ११३३ या
लसताय्
सकल
नेपाःमिपिन्त
ज्ञान्स्या सिंरुना



Dr. Subarna & Cecilia Pradhan
Downers Grove, Illinois

**Happy
New Year Nepal
Sambat 1133**



मचा म्ये

आः हे ब्वने न न

आखः यक्व ब्वने जि न
तरर वय्के न न
कन्हे धकाः च्वने मखु
आः हे ब्वने न न ॥

सफू कयाः पुइका जि न
आपाः ब्वने न न
ब्वं लिसे न्ह्यैपुसे च्वनी
हाकनं ब्वने न न ॥

लह्यसा च्वसा कया जि न
बांलाक च्वये न न
ब्वंब्वं च्वया वं लिसे
ल्यूल्यू ब्वां वै न न ॥

आखः नाप म्हिते जि न
पासा जिगु न न
आखः नाप कुलिचिने
जितः यःम्ह न न ॥

नेपाःया मां-भाय् दक्व नेपाली

राज्य सत्ता व, बन्दुकं ख्यानाः
खँय्भाय् छगू जक यात “नेपाली”
सत्य खँ सुचुकां, गबले तक सुचुकी ?
थनया मां भाय्, दक्व “नेपाली” ॥धुवा ॥

थः मां भासं, ब्वने तकं मदु
थः थासय् थःगु भाय् छेय्के मब्यू
सकसितं ख्यानाः खँय्भाय् क्वचिन
मभिंमतिया राजय्, भिं स्वैतं मदु ॥१॥

दक्व भाय् राज्यं, समान खनेमा
कतःयागु भाय्, क्वत्यलेगु त्वतेमा
खय्भाय् जक गथे, जुइ सरकारी ?
मां भाय् ख्यलय्, असमान न्हनेमा ॥२॥



बिनोद सायमि
(आला)
अमेरिका

भाजु बिनोद सायमि नेपाल भाषाया च्वमि खः ।

Happy New Year
Nepal Sambat 1133

ने.सं. ११३३ या

लसताय् सकल नेपाःमिपिन्त

बिजया गपल सिन्धुना

Bijaya Gopal, Sunira and Shilpa Shrestha



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शिकागो नेवाः

ने.सं. ११३३ या लसताय् सकल नेपाःमिपिन्त झुवँया सिंतुना



**Happy New Year
Nepal Sambat 1133**



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चफुइ मफुगु मतिना



श्रीलक्ष्मी श्रेष्ठ
नेडरलायण्ड

मंगलधुनया लसय् बाजं सः तसः जुजुं वल । पलिस्थाया ख्वःसः नं बाजंया सलं त्वपुइ मफयेक अफ्क अप्वः तःसया वल । जालय् क्यंम्ह न्या थें छतपते जुया ख्वःगु वया ख्वसलं छें दिनिदिनि मिन । गःपः हहपंक नुगः ककतिइक व थुलि कन्नाचाइपुस्से च्वंक ख्वयाच्वनकि मानौ तुरुन्त हे बना बनि थें च्वं । वयागु ख्वसलं सकसिगु मिखां वामचायेक हे ख्वबि बा वया च्वन । थःत मयेक मांबौ नं जिम्मेवारी चिइका छ्वये त्यंगु लुमंलुमं मि पुम्ह थें वाथावाथा कन । म्हायूमचा पितविइ त्यंगु छें लाकि सिथं यंके त्यंगु छें धकाः छुटेयाये थाकुगु गखेंसे च्वंक पलिस्था ख्वयातुं च्वंगुलिं लकस हे भिभामिभानं दन ।

पासा च्वंम्हेस्यां ख्वःगु दिकेत म्हाय् धित्तुधिन । म्हा पाताय् ल्यूने उसिससि यात । “यक्व ख्वये मते गात, छ म्हा मफइ” धकाः न्हायपनय् स्वां पुल । तर पलिस्था धाःसा “मानेयालिसें ज्व ज्व खाः धाइ” थें भन भन चिलिचिलि बां ख्वल । वं थःगु ख्वसलं विरोधया भाव प्वंकाच्वन । ल्हातिइ प्वचिंका तःगु भिगः ग्वय् व पुतू ग्वय् (प्यंगः व बागः ग्वय् तयाः प्यकुंका लुइक तासया कापतय् दुने तयाः सुया तःगु) क्वातुक्क ज्वनाः मदिक्क ख्वयातुं च्वन । ग्वय् कावःपिसं ख्वख्वं ल्हाःपाया गथः प्यनाः ग्वय् स्वहायेकाः क्वसः ज्वंका वनाच्वन । दकले लिपा मांबौ नं लःल्हावगु सिन्हमू व ज्वलान्हाय्कं बल्लतिनि वयागु ल्हातिइ तयाविइ फत ।

ग्वय् सायेकेगु ज्या क्वचायेवं निम्हेस्यां निखे कतिक्क खुं ज्वने थें ज्वना क्वत यंकल । पिखा लखुइ थ्यनेवं पाजुम्हेस्यां क्वबियाः स्वकः तक मोतर चाहुकाः बां मछ्वसे मगागु वस्तु थें सिटय् ध्याक्राक्क दिकाबिल । समिलु वनेत्यंम्ह ज्यापुनीनं घयेपुना काल । थकालि तःबाःजुम्हेस्यां दूफांगा फायेकेवं छेंजः, पासापिं सकसिनं स्वां, ताय्, जाकि, अबिर मोतर न्यंक ह्वलाः पुज्याना छ्वल ।

“छिकपिनि म्हायूमचायात नये, त्वनेगु, पुनेगु माक्व धाक्व बियाः गबलें दुःख मव्युसैं सदां लय् तायेका धवस्वां थें बाँलाक बिचाः यानातये धकाः तुतिवगिग न्हायेके न्त्यः धेवा, पा वा, धवस्वां, गुनकेरास्वां फुक्क तया बाँलागु, थिकेगु तासया कापतय् प्वचिना तःगु प्वः उला क्यनां जक मगाना हानं छकः निखा छेंया जःत गणेद्यःया न्त्योने दनाः समिधतय् दथुइ खँल्हावल्हा व्याकल ।

मोतर न्त्यात । “जन्म जूगु छेंय् थाय् मन्त, आ कर्मक्षेत्र दयेक हूँ” धकाः ध्वातुध्वाना छ्वगु लुमंकाः मोतरया घुंइ घुंइ सः लिसैं सः मिले याना लँ दुछि हे पलिस्था सुकुसुकु ख्वयावन । समिलुं गुलि हेयेकल अयनं वयात ख्वयेगु दिके मफु । मिजंया छेंय् क्वय् थ्यन । न्हूम्ह भौमचा दुचायेके त्यंगु छें, भौमचा थें हे सिंगारपतारं जायाच्वन । मूलुखाय् सिउचा व सौ ल्वाकछ्छाना ह्याउँक बाँ थिलातःगु दु । लुखाद्वाया जः खः कलश, वया च्वय् पलेस्वाँया हः बाँलुगु मिखा, हानं वया च्वय् त्वाथलं भिंपुमाः वांन्याना च्वंम्ह वाँउंम्ह मैना तयाः अले हानं लुखाफुसय् नं ब्रम्हा, गणेश, महाद्यःपार्वती, कुमार, विष्णु तयाः पूयात च्वाकातःगु अष्टमण्डल तिकाःतगु दु । ह्याउँक बाँ इलाः, पाचा सुखु लाना, जःखः त्वाःदेवा, कलश तया भःभः धायेक बाँलाका तःगु पिखालखुइ पलिस्थायात मोतरं पिकयाः थन । भौमचा स्वया बाँलाक जिगिजिगि च्वंक वसतं पुनाः, तिसां तिया तःपिं थकालि नकिं तरिमाजु व वयात पासा च्वनाच्वंम्ह माजु । निम्हं जाना विधिकथं यायेमाःगु पुजाया ज्या सिधयेका छेंय् दुतयंकेत माजुम्हं लःधा हायेकल । थकालि नकिनं सँय्ताःचा ल्हातय् ज्वंकल । पलिस्थाया ल्हाः ज्वना दक्वं याकाच्वंम्ह समिलुं वयागु ल्हाःपा क्वय् थःगु ल्हाःतयाः ताःचा कताका पलाः न्त्याकल ।

“ख्वयाः दुहाँ वयेमत्य गात, दिकी” धकाः माजुम्हं धालं नं वं हिकुहिकु लनेगु दिकेमफु ।

“

भौमचा स्वयां बाँलाक जिगिजिगि च्वंक वसतं पुनाः, तिसां तिया तःपिं थकालि नकिं तरिमाजु व वयात पासा च्वनाच्वंम्ह माजु । निम्हं जानाः विधिकथं यायेमाःगु पुजाया ज्या सिधयेका छेंय् दुतयंकेत माजुम्हं लःधा हायेकल । थकालि नकिनं सँय्ताःचा ल्हातय् ज्वंकल । पलिस्थाया ल्हाः ज्वनाः दक्वं याकाच्वंम्ह समिलुं वयागु ल्हाःपा क्वय् थःगु ल्हाःतयाः ताःचा कताकाः पलाः न्त्याकल । ”

”

तलय् बइगलय् यंका सुचुकुचु यानाः बाँ थिलाः बाँलाका तयाःतथाय् प्यतुकल । हानं स्यान्थापिं दक्वस्यां ग्वय् कयाः ग्वय् सायेकल । संस्कार कथं मिसामिजं नापं तयाः ह्वंकल । थाय्भु नकल । व धुंका न्त्योने दुपिनि सगं बिइगु ज्या न्त्याकल । दक्वं ज्या सिधयेका कोथाय् तयेहल । कोथाय् थ्यनेवं सुइइयां भसुका तयाः पलिस्था हानं थःगु हे लुमन्तिइ दुन ।

“छंके मदुसा म्वाल, भी दु थें फु थें म्वाये । चिलः त्वने, बल्वाय् बोरा लाना देने । जितः बिया छ्वइन, न्त्याथाय्सां सुचुके यकि” धकाः तःकः हे वं ख्वख्वं थःगु नुगः खँ प्रितमयात प्वंकःवंगु खः । तर प्रितमं नामर्दया रुप काल । ल्वहंयाम्हा द्यः थें थिङ्ग च्वना दर्दनाक ख्वःसः जक न्येन ।

शिकागो नेवाः

व तडपे जूगु जक स्वयाः छुं हे आँत मयासेलि भोग विइत्यम्ह दुकुचा थें मू हालाः सहयायेगु बाहेक मेगु लँ मन्त पलिस्थायाके ।

निम्ह प्राणी निखे ! गबलें मलनीगु मतिनाया घाः लाकाः आत्मा मदुगु ज्यानत थें विरहया पुखुलिइ दुना च्वन । कल्पनाया म्हगसय् धलं ब्वाब्बां पचिपचि याना छम्हं मेम्हेसित मालाच्वन । आखिर इमि मतिना गबलें निसें जुल ? गुच्चा, च्याम्पति, चुरोटया बत्ताया तास, पानदश, खिप, दाँफव, चागः छु म्हिता च्वच्वं मतिना जुल इमिसं मस्यू । मिसामचातय् खिपः संकाः म्हिता च्वनि बलय् पासा मगातकि ईलय्विलय् खिप संकाविम्ह खः प्रितम । उबलय् मिखा ल्वानाः मतिना जुल धाये धाःसा इमि मचासु हे मर्तनि । तेलकासा म्हिता दुम धकाः ल्हातं पातक्क दाया थ्यू बलय् धाये धाःसा इमिके यौवनता हे ब्वमर्लनि । “छिमि छु ध्वाखा लुँया ध्वाखा, दां पुले माला माः छिं” धकाः म्ये हाला म्हित बलय् सकलें जाना मिले जुयाः म्हितुसां ध्वाँय् कासा म्हिता च्वं बलय् ध्वः हुया ध्वाँय् लाका बिस्यू वन धकाः तःकः हे पलिस्थां लाक्वथ्याक्व धकाः ब्व बियाः ल्वानाछ्वगु खः । अप्वः हे छाले ग्यंम्ह मिसामचा जुया मिजंमस्त लिसें नं इमि सरह घःचा, गुच्चा, च्याम्पति, त्वाग्रा, गुच्चां कयेकाः तुरुरुरु हाला ब्वाँय् जुया नं म्हिता जुइम्ह खः पलिस्था ।

छकः प्रितम म्हित मवसां मेपिं फुक्क मिले जुया आसपास म्हितल । गल्लिं गल्लि, बाहालं बाहाः, चुकं चुक, ननिं ननि जुयाः सुला जुजुं पलिस्था प्रितमपिनि छेलिइ सुं वन । दुम जुम्हेस्यां खनाः धागु यायेवं सकलें हुरुहरुं न्हिल । मत मदुगुलिं भ्यालय् च्वना ब्वनाच्वंम्ह प्रितमया ध्यान भंग याना बिल धकाः तमं लखं लुना हल । “छिमिगु जक चुक लाकि छु ? थः नं म्हित वयेम्वा, करपिनि म्हितुगु नं सहयाये मफुम्ह दारे” व मेगु हानं छु छु धकाः धाये ज्यूगुं मज्यूगुं धया ल्वानाः गुलि तक ला नमतुसे, खाः मस्वसे जुल ।

इहिपा यानाः भव्य दयेका म्हित बलय् उखेंथुखें थुखेंउखें चुकः स्वाका सकलें थ्याका म्हित । तर फयां फतले प्रितमयात थ्याकि मखु । हानं थ्या हे थ्याकुसां “चिरिचिरि बागु

भ्वाथःगु करपिनि क्वरं वसतं पुना जक म्हित वइम्ह” धकाः चिराख ज्वनिम्ह, कोतः क्वविम्ह, सुनानं मयागु ज्या याइम्ह च्यःचा दयेकाः जक म्हितकि । अथेखःसां पलिस्था व प्रितमया छन्हु मखनकि छेंय् क्वय्, गल्लिइ, चुकय्, ननिइ, बहालय् गन खनि, गन खनि याना अमूल्यगु वस्तु तंगु थें मालाजुइ । आखिर अन्तिम ईलय् तक नं पलिस्था वयाथाय् वनाः ख्वःवंगु खः । तर छु यायेगु धइगु निष्कर्ष प्रितमं पिमकाबलय् ज्या खँ हे मेगु जुल । पलिस्थायात पितब्यूगु बाजं सः ताःसां निसें प्रितम थःत थम्हं त्वाज्य धकाः ब्वबिया मौनताय् यंगाना च्वन । इतःमितः कनाः ख्वख्वं पश्चाचापं पुकाच्वन ।

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सन्ध्या ई जुइवं भःभः धायेक वसः पुना, तिसां तिया भव्य वःपिं गःगः थ्यन । गवाय्त ला सगं काकां ल्हाः दिके मलात छेंजःतय् । कथं कथंया न्त्याइपुगु म्येत व ख्यालिन्हिलि जायाच्वंसां भःभः पतिकं नुगलय् खँ वात्तुवायेकाः पलिस्था याकःचा वातां वातां च्वंच्वन ।

“यः हे मयः धकाः जि गुलि हाला । म्हाः धकाः जि गुलि ख्वया । नयेगु हे त्वःताः च्वंसेलि भचा ला थुइके माःगु खः । छाँय् थपाय्सकं निर्दयी जुया करकिया ल्हातय् लल्हाना हःगु दः ! मांबौ दाजुकिजापिनि अपाय्सकं मयःसा गंकाः स्याना छवसां ज्यूगु खः । निर्जिववस्तु ला मखु जि इमिसं लल्हाना हल धायेवं समर्पित यानाः सुम्क च्वनेत । थःत थम्हं स्यानाः समर्पण यायेगु ज्या गबलेंसं याये फइमखु जिं । जिगु अन्तरस्करणयात थुम्ह व हे छम्ह बाहेक मेपिं थ्व संसारय् सुं द हे मदुसा जिं करपिन्त गथे लः ल्हाये फइ ? न्त्याथे यानासां जि बचे जुइमाःगु दु । थःत निपःया निपंतुं याना लिहां वनेमाःगु दु । आ सुयागु ग्वाहालि कयाः थःत गन सुचुकेगु जिं ! सुचुके मफुसां न्त्यागुसां ला यायेमाल” धकाः थःगु बिचालय् मग्न जुयाः दुबिना च्वन ।

भव्य वःपिं वल, वन । बाःचा बिका तिनि भव्य क्वचाल । भाजु मछा मछा सुतिहिं कोथाय् दुहाँ वल । पलिस्था थारा न्हुल । गिध्दं खाचा त्वपुवये त्यं थें व ग्यात तर भःभः न्हुया गनं वने फुगु मखु । समिलुया ल्हाः क्वातुक्क ज्वन ।

“भाजु दुहाँ भाल, आ जि मेगु कोथाय् वने न्हिला मय्जु ?” समिलुं वयागु न्हाय्पनय् छ्वास्स पुल ।

“जि तसकं छ्चों स्याना च्वंगु दु, छ मदयेक जि चने फइमखु । उकिं छ गनं वनेमते” धकाः वं समिलुया ल्हाः भन कस्सिक ज्वन ।

ने.सं. ११३३ या

लसताय् सकल

नेपाःमिपिन्त

ज्ञान्ता सिंतुना



Happy New Year Nepal Sambat 1133

Vidhan Ratna Yami Tuladhar, Dil Tara Tuladhar & Family

“यःमहेसा ! ह्याउँमचा ला नानी ! जि छिलिसे दानां भाजु आसां मद्याइला व ! सये त्वति, जि दना वने ।” समिलु थःगु हे पहल चिला वनेत सन ।

“वयागु इच्छा तृप्ति यायेत जितः नं ला ययेके माल, जि नं ला फयेके माल । जितः यःहे मयःसा, जि हे मफुसा व आसां द्याइ, मद्याइ छं धन्दा कायेमाःगु मदु । छ सुम्क जि लिसें दोसा ला खं हे मन्त ।” खुसखुस खं लहानाः पलिस्थां समिलुयात ज्वनाचन ।

समिलु बाम्हय कात । त्वता वनेनं मछिन, मवनेनं मछिन । हानं छुं गथें जूसा थःत हे अवगाल वइगु लुमंका मछिमछि पाउँ खाः ज्याना भाजुयाके न्योन । भाजु नं सोभाम्ह हे लात । व नं नाइनास्ति मयासैं लिसः बिल ।

“खइ छु, थौं यक्व हे खये धुंकल । छ्यो स्यात नं जुइ वया । वयात विचाः यायेत धकाः छितः पासा छवयाःहःगु खः । बाँलाक विचाः याना बल्लाका दिसैं । कन्हे हानं वंजला वनेमानि, खाः स्वकेगु व मेमेगु यक्व ज्या ल्यं दनि । उकिं वं धाःथें हे यानादिसैं ।

भाजुया खं जक दित हानं मेपिं गनथन याना न्ह्योने दैं वल । छितः कोथा थिक याना तःगु दु भासैं” धकाः समिलुयात सःत वल ।

“म्वाल, थौं थन हे मिले याना दानिका” धकाः भाजु हे खं चिइका छवल ।

“गज्याम्ह त्वान्तां जुइ व समिलु नं भम्चालिसैं थःगु कोथाय् थ्यने धाये धइगु दइला व” धकाः गिजे यायेथें छैंजःत पुतुपुतु हाला हसां वास्ता मयासैं सुम्क खापा धिनाछवल । खाः स्वका लिहाँ वयेधुंका वइगु न्ह्याइपुगु चाया आस याना अंगपाखे फहिला भाजु खाताय् दन । समिलु व पलिस्था खाता क्वय् । न्हापांगु हनिमुन चाया सवा कायेमखंक सुथय् जुइवं भाजु दनावन । अले पलिस्थां थः त्यागु भावं ताःहाकयेक सासः ल्हात ।

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“न्याम्ह खुम्ह मदयेक मगापिं जक वना वयेगुका” धकाः भ्वय् न्यापिं हाला च्वननं वंवल्य् तधिचिधि याना थ्वचा खाका वंजला वन । थ्यनेवं पुजा आजया ज्या न्ह्याकल । इमिगु त्यपू जीवन सुथालाक न्ह्यायेमाः धकाः मनंतुना किसलि भाग्ययाका दःयात छात । तर पलिस्थां धाःसा प्रितम याकनं नापलाये दयेमाः धकाः मनंमनं फवन । मनूतय् न्ह्योने जक मखु साक्षात योगिनीया न्ह्योने नं थः अर्धांगिनी प्रमाणित यायेत सौभाग्यवतीया कामना यासैं सिन्चु छायेके त्यन । सुयां होसपास मदयेक पलिस्थां समिलुयात धिसिक्कवंक ध्वाना छवल । समिलु थः भिसिक्क वं थें च्वना

बःकायेत ल्हाः ल्त्वंगु तर भाजुया ल्हातिइ च्वंगु सिन्ह बत्ताय् ध्वया बत्ता बँय् तांग्राक सः वयेक कुतुवन ।

“का मखु थें जुल, बँय् वागुसां मुना छायेकि सिन्चु” धकाः सकलें हाल ।

“धुल्य् लाये धुंकुगु मुनाः सिन्चु छायेकां शुध्द जुइमखु, उकिं सिन्ह छपता जक तिकादिसैं भाजु” धकाः समिलु पनाबिल ।

“गुरुजुयाके च्वंगु सिन्ह कयासां सिन्चु छायेकि” धकाः हानं मेपिं हाला हल ।

“साइतय् बिया हःगु सिन्ह वाये हे धुंकल, आ न्ह्यागु यासां जिल । जि स्वयेबलय् सिन्ह छपता चकंगु नुगलं तिका बियादिसैं, गात” धकाः समिलुबुरी थःमं धाःथे याकेत स्वल । बुरीया खं न्येना भाजु अलमले जुल ।

“मन चंगा तो कठौति में गंगा” धाइथें धालका काका याकनं ज्या सिधयेका छ्व धकाः नये पित्यापिसं हथाय् चायेकु बलय् सुनानं छुं धाः मन्त । थकालि नायो, नकीतय् नं सगं बियाः नये हथाय् जु बलय् इमिसं नं विरोध मयात ।

“का सकसिनं धाः थें का” धकाः धाधां गुरुजुं तिकि थें सिन्ह छपता तिका भाजुं मन तल । दःया सिन्ह जुलकि न्ह्याम्हेस्यां न्ह्याम्हेसितं तिकुसां ज्यूगु ला खनि धकाः पलिस्था नं दंग जुल ।

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वंजला वना वपिं सन्ध्या ईलय् तिनि छैय् थ्यन । लिहाँ वया त्यानु लंके मलानि पलिस्थाया थःछैं खलः थ्यंक वल । थःथवय् म्हेसिकेगु ज्या जुल । त्वंकु बलय् सगमय् देछागु वसतं पुनाः पलिस्था फ्यतु वयेवं तःबाम्ह पुजा याना सिन्ह तिकल । स्वाँ, वसः, मरिचरि, फलफूल ताजि सकतां देछाना तिसां तिइकल । हानं थःछैं देछागु वसतं पुना पलिस्था फ्यतु वल । तबाम्ह धेबा तयेवं छसिनिसैं अबु, दाजुकिजा अले मेपिं सकसिनं धेबा ततं खाः स्वल । हाहूँ ख्यालिन्हिलि जायेका खाः स्वयेगु ज्या सिधल । खाः स्ववपिन्त पाहाँ याकेगु, मसला, ग्वाःग्वेय् विइगु दक्कं सिधयेवं जिलाजं म्थ्याय्मचा व्वना लिहाँ वनेगु तरखर जुल । मिरमिर च्वंक वसं पुना, तिसां तिया महारानी थें च्वंक न्हूम्ह भौमचा हानं म्थ्याय्मचा जुया थःछैं वन । आसां द्यातिनिम्ह

Happy New Year Nepal Sambat 1133



ने.सं. ११३३ या
लसताय सकल नेपाःमिपिन्त
क्षेत्रा सिन्ना

Kedar, Nabita, Nikhil and Lijala Manandhar
Chicago

शिकागो नेवाः

भाजुया धाःसा म्हुतु न्ह्यूसां खाः खूँ । नुगः
द्यः हे चमकसा न्हातिका चकनिगु गबले ?
अयनं थःत पासा यंकुम्ह पासालिसें भुनुभुनु खँ
व्याकावन ।

ससल्य् थ्यनेवं हानं अनया हे तन्ता !
जिलाजं लिसें जहाज भ्वछिस्यां ग्वय् कायेगु,
सगं बिइगु, वसः देछायेगु सकतां ज्या सिधयेका
चौरासि व्यञ्जन तयाः जिलाजं व पासाम्हे
निम्हेसितं नकेगु ज्या न्ह्यात । पासाम्हेस्यां खँ
सयेकु सयेकु फताफत त्यंक नल । मन्य् खँ
ल्हाःम्ह जिलाजंया नयेला मनयेला यानाः सकतां
चिपं जक थियाच्वन । भपिभपि धकाः माने यासां
कत्थुं कुहाँ मवं । ख्याः थें नि थें खँ ल्हापिं यक्व
दु बलय् भन हे ज्या मछिन वया । खँ ल्हाल्हां
बाचा फुत ।

“लिबात लिहाँ वने माल” धकाः पासाम्हे खँ
छुत । ससःदाजुम्हेस्यां जिलाजं व पासाम्हेसित
देछागु वसत व मेमेगु दक्वं इपिं लिहाँ वनेत
पिइकातःगु मोटरय् तये यंकल । सकलें कुहाँ
वन । पलिस्था धाःसा उज्जुं कुहाँ मवं ।

“भाजु हथाय् चायादिल, यक्व लिबात”

धकाः अबुम्हं सःतल । तर पलिस्था..., व वयागु हे तालय् व्यस्त । कोथाय् च्वना छँय् नापं च्वम्ह
पासा लिसें थःगु धन्दा पिरया खँ व्याकुव्याकुं वया लिमलात ।

“धाः रे व छु याना च्वन ?” पलिस्थां न्येन ।

“अहो, व ला बेहाल ! छन्त पितविया छवसां निसें मिखां ख्वि जक हायेका वया देने नं म्वाल,
नये नं म्वाल । छन्त जक लुमंका वँय् सु वयेका च्वन हँ । सु वल, सु वन वयात छुं वास्ता मदु ।
छु जुयाच्वन, गुगु जुयाच्वन व नं चा ला मचाला हँ । व गबलें लिहाँ वइ मखुतला ? चय्तजुया
चब्बुनावंगु भुतुमालि थें याउँक करकिया कसिइ जु वनला व ? थ्व ला गबलें नं जुइ मफइगु
खँ, असम्भव ! सुनानं मखंक जिगु तुगलय् दुहाँ वया जिगु सास पतिकं दुहाँपिहाँ जुयाच्वम्ह व ।
जिगु पलाः पलाः पतिकं भुतुंभुतुं न्ह्योने दँ वया च्वंगु दु । तर जिं थियेत स्वल्कि गन वं, गन वं
जुइक तना वनिगु । व तना वंसां जिं वयात ल्वमंके फइमखु” धकाः बारा तयाःतम्ह म्ह्याय्मचा
थें भ्याभि तिना कोथाय् च्वना मदिकक पुतुपुतु हाला च्वनिगु हँ ।

“अयच्वंक जुल ला व ? वकःमछिं धाः वना । ह्वाये नं मफुम्ह, पाये नं मफुम्ह, छुं छुं हे याये
मफुम्ह थें छुयायेगु छुयायेगु धकाः चमबुगु खँ जक ल्हाना च्वम्हेसिया हाकनं छांय् वँय्सु वयेका
च्वने मागु ले वया ? जिं ला खँ हे मथु । मेगु छु छु याना च्वनले व ?” हानं पासायागु खँ न्येना
मन तयेत स्वल ।

“थौं सुथय् नं वया मां नापलात । मांम्हं ख्वखमख धां खँ कन । प्रितमया पासापिं वयाः वयात
सम्भे याकवलं सुयागुं छु खँ मन्यसें थः जक फिल्मया हिरो नं डाइलग नवाइ थें दिपा हे मकासे
हाला जक च्वन धकाः धया वन हँ ।”

थःगु स्यागु धाः कुतिकुति याये थें प्वतुप्वला पलिस्थां खँ न्येनातुं च्वन । पासाम्हे कनातुं वन ।

“व पूर्णिमा चन्द्रमा थें थ्व मरिइ वयागु खा लुयाच्वंगु दु, जाग्व पतिकं जाप्यय् पतिकं नं व हे
जक लुया च्वंगु दु । अय्लाखय् स्वसां अनहे मुसुन्हिला च्वनि । लः त्वने त्यंसा लः धालय्, मिखा

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Happy New Year
Nepal Sambat 1133

Dr. Ujjwal R. Tuladhar
Wisconsin

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Nilan, Pranita
&

Pranav Shakya
Mundelein, IL

तिस्यूसा नुगल्य लुया जितः हिस्याना च्वनि । स्वस्व थाय् तक लुया च्वसेलि वयागु लुमन्तिया साहारा घुतुकु घुतुकु म्वाये फु जि ! जितः मेगु छुं नये म्वाल” धकाः जक हाला च्वनिगु हँ वया मामं धाःगु ।

खँ न्यं न्यं क्वालखं लुनाः पूगु म्ह थें हिइसे च्वनावल पलिस्थाया नुगः । भाराभारा मिनाः मनय् भुखाय् ब्वल । च्वना च्वना थें मछिन । थःत थम्हं प्वचिये मफुत ।

“जिं जक आः छु यायेगु धइगु नि” धकाः छतपते जुल ।

लुलुं ख्वल । कुनें सःता हगु न वं मताल । सिलखं स्वाराक्क त्वपुयाः थःगु हे पहलं ख्वल । खँ कनाच्वम्ह पासाया अथेयाये थथेयाये मन्त ।

“आम्हे जक ख्वां छु यायेगु, वरु छुं मेगु याये फइला स्व” धकाः पासाम्हं हपाः बिल ।

हानं व लुदंक् ख्वल । ग्वंगः हागु सलं चाबिनाः सुथ जूगु हसना बिल । छभाः ख्वयेधुंका पलिस्था लासां जुरुक्क दन । सिलः चिइकाः थपक्क प्यतुत । मिखाय् ख्ववि हुल । न्हाय्कं स्वयाः थःगु सँ व वसः मिलेयात । लिबानाः हथाय्म्ह थें दुरुरुं कुहाँ वन ।

“लिबात धयां छु याना च्वनागु हँ याकनं, वरु कन्हे न्ह्याम्हसां छ्वया कायेके हये, ईलय् वा खँला” धकाः मांबौ निम्हेस्यां वयात धिन ।

“ग्वंगः हाले धुंक्ल । कन्हे ला आः हे जुइ धुंक्ल । द्यःतुइया सुथय् जुलकि जि हानं थन लिहाँ वये मानि धाःसा आ हे थन च्वनाछ्वसा मेपिन्त ज्या व्वया सतके हयेम्वाल । जि नं इरुथिरु जुइ म्वाल । छ्वां स्याःगु ग्वन्हु दत । आ ला भापिये हे मफुत । उकिं जि थन हे च्वना छ्वये” धकाः जिराहापहः पिकाना घुरुरुं तलय् थाहाँ वन । सुयागुं छु खँ मन्यः । सुनानं वयात पने नं मफु । सकलें वातां ।

“हँ सुम्क छ, वरु कन्हे न्हिने जक वा” धकाः सुनानं वयात करकर यानाः च्वंगु सः तलं कुहाँ वयाच्वन । तर वं छुं प्रतिक्रिया प्वंकुगु ताये मदु । वयागु पहः खना भाजुं खँ थुइक्कल अले व्वना हे यंके धकाः हानं दोहरे याना मधाल ।

“अपाय्सकं म्हायेक अप्वः धिनादी म्वाल, वया न्ह्याइबलय् निन्हु प्यन्हु लिपा छ्वयाहया दिसँ । जिं छँय् धयाविइ” धकाः न्हातिका ख्यूक तयाः भाजुं बिदा प्वन । ह्याउँपालु खाः ज्याना जिल्ल जुया पासालिसें मोतरय् च्वनावन ।

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वैशाख संक्रान्ति

Vijaya Shrestha,
Bowling Green, Ohio



ससलय् ध्यनेवं हानं अनया हे तन्ता ! जिलाजं लिसे जहाज भव्छिस्यां ग्वय् कायेगु, सगं बिइगु, वसः देछायेगु सकतां ज्या सिधयेका चौरासि न्यञ्जन तयाः जिलाजं व पासाम्ह निम्हेसितं नकेगु ज्या न्ह्यात । पासाम्हेस्यां खँ सयेकु सयेकु फताफत त्यंक् नल । मनय् खँ ल्हाम्ह जिलाज्या नयेला मनयेला याना सकतां चिपं जक थियाच्वन । भपिभपि धकाः माने यासां कत्थुं कुहाँ मवं । ख्याः थें नि थें खँ ल्हापि यक्व दु बलय् भन हे ज्या मछिन वया । खँ ल्हाल्हां बाचा फुत ।

+ + +
यत्तले द्यन । न्ह्यो गायेवं पलिस्था दनावन । दनावसां निसें न्हू बलय् हे भाःत याकःचा लितछ्वल, लिसें लिहाँ मवन धकाः सकसिनं नागतुग यात । न्यने फक्क न्येन । हानं कोथाय् वना चि नंम्ह खा थें भुग्लुं च्वं च्वन । सुनां छु जक मधाः धइगु मदयेक पालंपा सकसिनं क्वातुक्वात । धाये फक्क धयालिं थःथगु ज्याय् वन । छँय् च्वपिनि नं भ्वय्या ल्यं दनिगु सुचुकुचु यायेगुलि तक्येन । सुयां होसपास मदयेक पलिस्था प्रितमयाथाय् ब्वाय् वन । गल्लिं गल्लि, चुकं चुकः जुया मचा बलय् दुमजुम्हेस्यां मखंक सुला जुइथें गन वं गन वं जुइक इपिं सुं वन । निम्हेसियां छँय् वा फय् वल ।

“स्वयां स्वये थाकुगु काय्या विरह हानं गबलें स्वये म्वालेमाः, आ खुन्हु इमि न्ह्याइपुक जीवन हनानःगु स्वये दयेमाः परमेश्वर” धकाः निभाःद्यः बिइवं प्रितमया मांया द्यःयात मत बिल ।

“ख्वयेक ख्वयेक, मयः धायेक विया छ्वयां थौं वेइज्जत हे यात म्हाय्मचां, आ गन वनाः मा वनेगु ? गन वनाच्वन जुइ, सुइथाय् वनाच्वन जुइ” धकाः मांबौया तँ व धन्दा ल्वाक्कछ्यानाः नुगः मछिंका च्वन ।

शिकागो नेवाः

“धाःथें मच्चनिम्ह म्हायाम्चा नाप लातकि स्याना विइगु, पाला विइगु” धकाः छैय् जः मुरमुरे जुया तँ पिकयाः उखेंथुखें माला जुल ।

छगू हे त्वालय् निखाछैय् निम्ह खनेमदु बलय् त्वा बाहाःया दुइमदु सुइमदु खँ लहाना ई छुचायेगु ज्या दत । “एक कान, दुई कान, मैदान” जुजुं थःत बियाहये धुंकुम्ह मिसा लिहाँ वइ मखुत धइगु भाजुं नं सिल ।

“गज्यापिं मांबौपिं जुइ, अथेनं जितः भंग लाये धइगु दइला व, धेवा नं फुत, इज्जत नं फुत” धकाः तिरमिर कनां हिस्स जुयाचन इहिपायाम्ह भाजु । वया छैय् च्वाँपिनि ला भन खँया पर्वत दना जुल ।

छवाः निवाः यायां ला बित । तर बेपत्ता जुपिनिगु अत्तोपत्तो मदु । मांयागु ख्वाः स्वयेगु दिं वल । बियाछ्वये धुंकुपिं म्हायाम्स्त कु ज्वांका थ्यंक वल । मांयागु ख्वाः स्वयेत सकलें छैय् जः मुन । पलिस्था छम्ह न्हियोने मदु बलय् म्हुतुं नमवासां मांबौया नुगः खल । साःभिं न्हियोने

तयाः मेपिं मस्तय्सं माने यासां मिखाय् जाया वयाच्वंगु ख्ववि सुचुका फाकुगु सवाः कयाः नल । “बिन्हावि” धाःगु सः कुनें थाहाँ वल । मांयात विइगु दक्वं ज्यापुयात खमुलिइ, ज्यापुनीयात दालाय् न्हूकु क्वबिका वःम्ह पलिस्था लापाक्क न्हियोने दँ वल ।

“ससमां नं मां हे खः धकाः ख्वाः स्व वयाः” धकाः भोलाय् प्व ज्वनाः प्रितम नं थ्यंक वल । “धन्दां धन्दा मजुइक, पीर कयाजुयां वइथाय् ला सुला च्वनागु छ” धकाः तँ व लय्ता त्वाक छुचाना सकलें छसः जुइक हाल । ग्याग्यां वःम्ह पलिस्थां भचा ज्यामछिं पहलं भाग्ये याये माःपिन्त भागियात । खँ लानाः ज्वंम्ह थें कय्कय् कुनाः प्रितमं नं सकसितं ज्वज्वलपा यात । स्याये पाले धकाः हाला जुपिं दाजुकिजापिनि मचांसिं न्हिच्छं नापं म्हिता, नापं ब्वलंम्ह, जातभात स्वयेम्हाम्ह, स्वजाम्ह पासा लाः बलय् तँ पिहाँ वसां छुं याये मफुत ।

“न्त्यागुसां म्वाल । थौंया न्ह्याइपुगु दिनय् छिकपिनि ल्वापु याना च्वनादि मते । इमि थः हे यःत्य दयेक दयेक फाया छ्वयेगु, तसकं बाँमलागु, मत्यगु कर्म छिकपिसं याना दिल । नयातःगु नकातःगु चुलाकेमाः धाइथें सुनानं स्वयाविइ म्वायेक, मालाविइ म्वायेक थःथः ययेका तःथें नापलात, व हे बाँलात । आ सुम्क च्वनाः मिले जुयादिसँ” धकाः ज्यापुज्यापुनी नं ल्वापु पनाबिल ।

“दुचायेके म्वायेक दुहाँ वःम्ह जिचाभाजुयात बाँलाक बिचाः यानाः नका छ्व भम्चा” धकाः धाःगु बाजुम्हसिया खँ न्येना भौपिनि नं छुं धायेथाय् मन्त ।

“छु स्वमत हँ छंगु” धकाः भचा भरंग तँ पिकासां सगं बियाः, मरिचरि न्ह्यच्याकाः जवासवा मयासे पलिस्था सुम्क च्वना ब्यूबलय् मेपिनि नं यक्व हालेथाय् मन्त । नये, त्वने सिधयेका पलिस्था व प्रितम लय्तायाः लिहाँवन । चफुइ मफुगु मतिना गथे खः अथे हे स्वाकावने दया इमि जीवन धिसिलाक्क न्ह्यात ।

श्रीलक्ष्मी श्रेष्ठ नेपाल भाषाया नांजाम्ह वाखं च्वमि खः ।

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ज्ञाँस्य सिन्तना

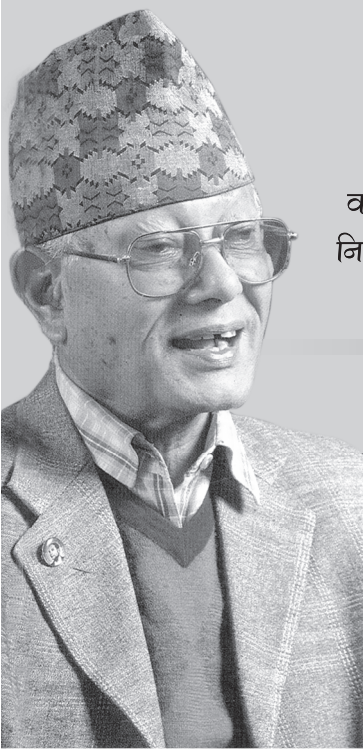


Bhagwan, Ramala,
Abhishek & Kunal Adhikary
Des Plaine, Illinois

ने.सं. ११३३ या
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ज्ञाँस्य सिन्तना
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Sunil, Chirasmī
&
Samik Shrestha
Irving, Texas



दान दुने छठू दान लुयावइ
कन्यादान । कन्यादान म्हायूमचा दान ।
कन्यादान वंशानु दान । मनू जीवनया सार्थक
निश्चिन्ता दान । कन्यादान जीवन दान । दान
छठू अस्तित्वया स्तम्भ ।

दान संस्कार

तेजेश्वर बाबू ँवांगः
खप

दान स्वयम् छगू हवन । दान छगू आहुति । हवन, आहुति छगू छायेगु (अर्पण) ।
यज्ञ हवन । यज्ञ आहुति । वैदिक इलं पिदंगु संस्कार । थौंतक म्वाना च्वंगु छगू
आदि संस्कार । हवन, आहुति कथंकथंया सिँ, बीभ; पञ्चामृत आदि ल्वाक छयानाः
छवयेकीगु संस्कार ।

छवयेकीगु संस्कार । अन्न, सिँ, पञ्चामृत सकतां छवयेकीगु । छगू राप पिकायेगु ।
मेगु कुँ पिथनेगु । हवनया उद्देश्य व लिच्चः (परिणाम) । जात जातया सिँ, अन्न
व ध्यः, दुरु, कस्ति, साखः, धौ आदि वस्तु छयानाः छवयेकाः पिदंगु राप व कुँ
स्वस्थकर । सकतां कुँ पाय्छि कथं स्वस्थकर जुइ मखु । स्वस्थकर कुँ मिखायात
भिंयाई । अस्वस्थकर कुँ मिखा स्यंकई । स्वँ (फोक्सो) स्यंकई । दम उसायं मदयेकं
विई । स्वस्थकर हवन कुँ वा वइगु सुपाँय् लुइकई ।

तप्यंगु हवन थपिं । मेकथंया हवन सामाजिक संस्कार दुने थिना च्वंगु दु ।
सामाजिक संस्कारयात आहुति कथं लिफयाये (विश्लेषण) छिना विई । गन, गुगुथासय
यज्ञया चिधंगु रुप लुइ अन हवन दर्ई, आहुति दर्ई । समाजय् दुबिया च्वंगु आपालं
संस्कार हवन युक्त, आहुतिपूर्ण जुया च्वंगु दु ।

बुसँखा, इहिँ, कयेतापूजा, ब्याहा लगनय् यज्ञ आहुति, हवन जुइ । अथे हे घःसू,
सपिण्डी श्राद्धय् थजु यज्ञाहुति, हवन जुइ । आहुति, हवन सिकं बुकं याई । मानो
जीवन हवनमय् । मानो जीवन आहुतिपूर्ण । आहुति व हवन भिंयात छवयेकाः
भिंयात म्हायेगु साधना छगू ।

हवन दान खः । आहुति नं दान । दान अर्पण स्वच्छ नां । दान श्रद्धाया तर्पणनं
जुइ । तर्पण श्रद्धाया दान । दान तःकथंया दु । थी थी दान । छगू थें छगू दान ।

पञ्चदान । बुद्ध देसना कथं पञ्च दान ।
पञ्च दान छगू प्रतीक-पञ्चशीलया ।
पञ्च दान छगू यज्ञ । विम्ब बोध याना
थ्वइत थुइके माला बिइ ।

गौ दान सा दान । सा दान छगू
आस्था दान । आस्था छगू धर्म । धर्म
छगू आस्था । आस्था दान । दान आस्था
जुया बिइ । सकतां दान आस्थां बिइ ।
आस्थां दान भाव लुइ । दान दान हे जुइ ।
धर्म, आस्था विश्वास दानया आगँ । धर्म,
आस्था, विश्वास मरु थाय् दान वनी
मखु । दान विइ मखु ।

श्रद्धा दान श्रद्धा जुया बिइ ।
पूर्वज/पूर्वा प्रतिया श्रद्धा-श्रद्धा । श्रद्धाया
चिधंगु आकार अथवा रुप जलदान ।
जलदान पितृ प्रतिया श्रद्धा दान । पितृ
मरुगु जूसा जि मदइगु जुइ । जि पितृ
अंश । जि पितृ वंश । पितृ लुमन्ति,
पितृ स्मरण जिगु धर्म । धर्म जिगु
आस्था । आस्था पितृ प्रतिया । आस्था
थःगु प्रतिया । धर्म ला पितापुर्या प्रतिया
श्रद्धा ।

तर्पण श्रद्धा अर्पणया चीधंगु स्वरुप ।
सुथ न्हापनं स्वाँसिइ । अवले पितृ यात
लुमंका तर्पण विइ । तनावंगु दु थुगु
अर्पण प्रथा । अर्पण यात पितृ तर्पण नं
धाई । तर्पण जल दान श्रद्धा । उकिया
निम्तिं छुं नं म्वाः । मात्र श्रद्धा भाव व
छपासः लः माली थुकिया निम्तिं । तर्पण
विधि ब्राम्हण समाजलिसे केन्द्रित जुल ।
परिवार नायः याके विकेन्द्रित मजुल ।
मन्त्र दान ब्राम्हणं जक विइगुलिं थ्व
प्रथा न्हन । परिवारया नायं तर्पण प्रथा
यात निसृत याये मफयाः नं तर्पण प्रथा
न्हन ।

पञ्चदान आस्था दान । आस्था बुद्ध
प्रतिया । आस्था पञ्चशील प्रतिया । शील
स्वभाव । स्वभाव आचरण । आचरण

शिकागो नेवाः

शील । शील स्वभाव दयेकेगु आस्था धर्म । पञ्चदान पञ्चशीलया महिमा दान । दान विइगु न्याताजि अन्न विम्ब । विम्ब न्यागू शीलया । न्यागू शील पञ्चशील ।

अनाक्रमण दान समकालीन माःपहः (आवश्यकता) । गन तक समभाव दइ मखु अन तक सहिष्णुता दइ मखु । सहिष्णुता अनाक्रमणया गर्भ । अनाक्रमण निम्ति सहिष्णुता माली । सहिष्णुता दुने जक सहमति लुई । सहमति जक सम्बन्ध कवातुई । कवातुगु सम्बन्ध जक सम्भौता लुइ । सम्भौता सहअस्तित्वया लिचः ।

सम्भौता भीत माः । न्याथासं सम्भौता माः भीत । भी सम्भौताया प्रतीक । सम्भौता मां-बौ । सम्भौता कला-भातया । सम्भौता पासा-पुचःया ।

सम्भौता आस्था आस्था दुनेया । सम्भौता काल-बिलया । सम्भौता दान समर्पणया । दान समर्पण जुया विइ । समर्पण दान जुया विइ । दान सम्भौताया शील जुया विइ । समर्पण सम्भौताया आधार जुया विइ ।

दान दुने छगू दान लुयावइ कन्यादान । कन्यादान म्हायामचा दान । कन्यादान वंशाणु दान । मनू जीवनया सार्थक निरन्तरता दान । कन्यादान जीवन दान । दान छगू अस्तित्वया स्तम्भ । अस्तित्व छगू ज्वलं जीवन्त समाजया । अस्तित्व छगू सहवरणया । सहवरण म्हायामचा व जिलाजं दुनेया सहअस्तित्वया लागिं ।

कन्यादान दायित्व सहवरण दान । थःम्ह म्हायाय् प्रतिया सम्बन्ध, संरक्षण व सम्भार दान । दान थन सहअस्तित्वया आधारशीला जुया विइ । गर्भ निसं युवती अवस्था तकया लालनपालन दायित्व पुवंगु दायित्व लःल्हायेगु छगू दायित्व । कन्यादान लिपाया व्यापक दायित्व बोधया आस्था, अस्मिताया न्योथ्यागु अस्तित्व हस्तान्तरण दान । मनू जीवनयात निरन्तरता विइगु दान-कन्यादान ।

कन्यादान लिपाया दान ऋतु दान । ऋतु दान वसन्त दान । वसन्त जीवन वहार । वहार दान ऋतु दान । ऋतु दान स्वाभाविक दान । प्राणि स्वभावं पिदनिगु प्रणव दान । सकतां दानया नं निचोड दान-कन्यादान । गन आस्था, अस्मिता अले अस्तित्व बोधया अपरिमित प्रवाह दइ, अन कन्यादान सार जुइ । गन ऋतु सार दान दइ, अन कन्यादान सार्थक जुइ । ऋतु दान उकिं जीवन दान । सकल दानया सार दान ।

भाजु तेजेश्वर बाबू गवां: ख्वपया नांजाःम्ह निबन्धकार व कवि खः । वयकःयात ने.सं. १९९९ सं. ठाकुरलाल सिरपाल छायापूगु दु ।

Happy New Year Nepal Sambat 1133

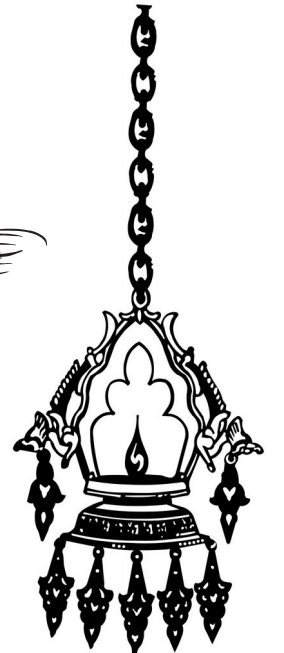
ने.सं. १९३३ या

लसताय् सकल नेपाःमिपिन्त

नूब्या सिंरना

**Dr. Bhim Prasad Pradhan, Mrs. Meena Pradhan,
Roshan Pradhan, Namrata Pradhan, Bhushan
Pradhan, Sanjita Shrestha, Arohan Pradhan, Aviyan
Pradhan, Abhushan Pradhan, Aryaman Pradhan**

West Des Moines, IA





Shreekesh Tamrakar

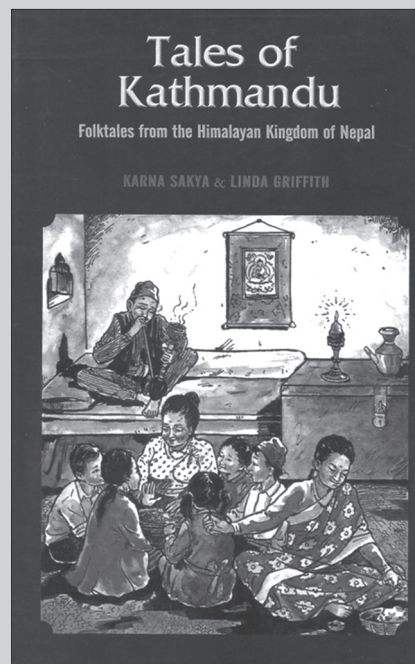
Chicago

Tales of Kathmandu was written by Karna Sakya & Linda Griffith. This book gives a full analysis of the myths and traditions of the Nepali culture. It provides in depth information of folktales which help readers to understand the great customs of our Nepali lifestyles. When I first began to read this book, I had little knowledge of these myths and traditions, but when I finished this book I had learned so much of the Nepali culture and understood why we celebrate some of the things today. The stories in this book were all written and collected for the wide range of ethnic groups living in the regions of Nepal. They have derived from the communities of Newar and Parbate and are of a central point of our religions of Buddhism and Hinduism.

Tales of Kathmandu is divided into seven subsection groups. It

"Tales of Kathmandu" Book Review

includes Tales Told as Truths, Animal Truths, Magic and Religious Tales, Romantic Tales, Tales of Stupid Ogres, Formula Tales and Jokes and Anecdotes. All the tales were great to read and provided many morals and lessons but my favorite tale was "The Cannibal Bride." This tale takes place in a village where a rich old couple lived. They had set a very luxurious feast for the wedding that cost a lot of money. When the wedding was over, the son asked his new wife how much he thought his parents spent on their marriage and she sarcastically answered, "About one kilogram of rice?" The son was frustrated with her reply and by her lack of consideration for such an important part of their lives. He told his father of her reply the next day and his father was very furious and told his son he did not want such an alakchin, or bride of bad luck and bringer of bad omens, in his home. The son and father had decided to send the bride back to her parent's home for good. When they met with the girl, they told her they were going to her parent's home for a "visit" so they would not reveal their plan. While going to the home they had met a funeral procession and the girl asked one of the mourners if the funeral bundle had one dead man or a hundred dead men? The mourners were all disgusted by her thoughtlessness and assumed she was crazy. In the evening, the three of them stopped at a resting hut and in the middle of the night she heard the howl of a



Tales of Kathmandu is divided into seven subsection groups. It includes Tales Told as Truths, Animal Truths, Magic and Religious Tales, Romantic Tales, Tales of Stupid Ogres, Formula Tales and Jokes and Anecdotes.

शिकागो नेवा:

jackal and understood the animal language. She interpreted this to, "By the river there is a dead body whose finger has a diamond. If someone digs it up, I can eat the body and the other can keep the ring." The girl sneaked out of the hut and dug up the corpse, but struggled to pull off the ring. While she was doing this, the father-in-law woke up horrified to see the girl over the corpse and was convinced she was a crazy cannibal. When she came back with the ring, he pretended to be asleep. In the morning, they continued on their journey. While resting, a crow had cawed and the girl interpreted it to, "There is a vessel full of gold under this tree. On top there is a small pot of grain, give me the grain and you can take the gold coins." The bride was excited and told her husband and father-in-law there was gold under the tree and they helped her dig up the treasure, which showed that their greed had overpowered their skepticism. When they dug up the vessel, they were glad to find the treasure. The father-in-law asked how she could have known of the treasure and she told her about the message the crow had cawed. He then asked her what she was doing with the corpse and she told them about the jackal's message and showed them the diamond ring. The old man then asked her about the stupid question she asked at the funeral. She said she wanted to know if he was a righteous man or a sinful man because a moral man is equal to a hundred bad men. The father-in-law finally asked why she said that he had

only spent one kilogram on their wedding festival. The girl replied, "The amount you really spent on worshipping the gods was worth one kilogram of rice, but the other expenses were for his pride." The two men had realized she was not an alakchin, but was a lakchin, or a bringer of good luck. They were very embarrassed of their poor judgment and from then on they treated her as a reincarnation of the Goddess Lakshmi. This is one of the many moral full tales in Tales of Kathmandu. I highly recommend reading this book as it not only provides great knowledge of the Nepali culture, but also provides readers with good morals to use in their lives to become a better person spiritually and ethically.

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The Busy Streets



Sasu L. Tuladhar
Chicago



Ason, a busy neighborhood in Nepal, bustles with excitement, noise, different families, and crowds. When one is relaxing in my room in Ason, they will hear the chatter and occupied stores outside. With all the excitement on the street one has to look out the window. Workers, children, families, and others rush through the streets. It is the same street where Janmahadhya and Kumari Chariots festival take place every year. These traditional cultural events are part of history and

they still live on with pride. The streets are narrow, so the occasional honking and shouts to move out of the way from drivers disturb the pedestrians. Sometimes the reckless pedestrians are my relatives hurrying from the crowded streets toward my house for dinner. When we all gather for dinner my grandparents, uncles, aunts,

cousins, and my parents happily greet each other. After the long stories and witty jokes, we all retire to bed with a full stomach. After a wonderful meal, the streets have turned quiet and dark. The mountains, in the distance, flicker with red, white, and yellow lights from houses as we fall asleep.

The busy streets, relatives, and mountain view is what makes Nepal my home and always leave me wanting to go back.

Sunil Malla and Shraddha Shrestha
Baton Rouge, LA



ने.सं. ११३३ या

लसताय् सकल नेपाःमिपिन्त

शुद्धा सिंगुना

Happy New Year Nepal Sambat 1133

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Fascination with my cultural roots of Nepal



Rohit Joshi
Chicago

I was born in Park Ridge, IL the home town of Hillary Rodham Clinton, who my teacher says was once the past First Lady & graduated from Maine Township High School, Park Ridge in 1965 and one of my favorite Indiana Jones hero, the Hollywood actor Harrison Ford also graduated in 1960.

However, I am slowly beginning to realize my cultural roots of Nepal. It is due to my close association with my grandparents and the ongoing cultural and religious activities run by various Nepali organizations based in Chicago. My paternal grandparents are from Kathmandu & maternal grandparents from Patan. I can't wait to pay a first time visit to Nepal sometime in the near future where my roots are from & experience our vibrant culture. I also want to meet my cousin brothers/sisters & respected elders whom I have never met but often talk to on the phone.

I am told that I need to go there for Busankha/Kayatapuja, which in Nepal Bhasa means shaving of hair & fixing of loin cloth to mark the attainment of adulthood. I feel very excited to perform this puja though it looks funny as I have seen many pictures of my friend from suburb and videos of other kids doing this puja in USA by Newah Organization of America by Basav Rajopadhyay, who my father says is the first Newah priest in America.

I continue to enjoy seeing pictures of all my major life events so far (Macha Janko/the rice feeding, 2 year birthday) taken by my dad and I can't wait for this year's Kija Puja (Bhaitika/Brother Worship) when I am happy to be at the center of this puja and loves all the attention and ritual offerings, blessings and gifts showered on me by my lovely sister & cousin sisters.

Since I was little, my Ba (paternal grandfather) continues to tell me many fascinating aspects of our cultures and tradition & especially of our ancestral home joined to the Maru Joshi House of Worship which is a sacred place located at the heart of UNESCO World Heritage Site. I am always listening to his grandeur patriotic talk of our heritage & native country Nepal. I got to see the historic pictures, taken by my dad, of our paternal ancestor house in the heart of Basantapur Palace, Kathmandu & also my maternal ancestor house with rich architectural carving windows located in Mangal Bazaar in the heart of World Heritage site Patan Palace.

I was amazed to hear that there are almost 365 festivals celebrated in three major cities of Nepal in a year. There used to be more temples than houses & more gods than human beings. I am curious about Kasthamandap, a wooden pavilion close to our ancestor house & is said to have been built out of a single tree.

I am proud to know that Nepal is the birthplace of Lord Buddha, messenger of peace and the land of Pashupatinath a world famous Hindu temple. Nepal also has highest mountain in the world, Mount Everest, and exotic national parks in the top of the world.

I am also learning Nepali language in a Hindu temple where puja has been continuously conducting every month since 2006 by Nepali devotees and a Nepali priest. It is good to learn to speak as many languages as we can. I like to learn popular Spanish & Chinese languages too. The ongoing monthly temple puja, Dashain Puja & Teej festival conducted in the temple by Nepali American Center & Nepali New Year celebrations by Chicago Nepali Friendship Society is quite significant for all Nepalese people.

On top of that, Nepal Sambat New Year Celebrations is conducted in Chicago by Newa American Dabu

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with great pomp & splendor since 2009. It is unique in the sense that Nepal Sambat is only calendar named after the country Nepal & is associated with the religious, cultural, and social activities of Nepal. This New Year celebration happens to fall on the day called Mha Puja which means cleaning one's individual body/soul & pray for perpetual happiness & peace to every individual. It is a unique tradition not found in any other culture. My grandfather often says the cultural world heritages of Nepal Mandala & Nepal Bhasa Ranjana Lipi (script) are the basis on which Nepal became member of United Nations in 1954/55 and known to the rest of the world. So, it is the pride of Nepal. This rich cultural heritage is what makes so many people from all over the world visit Nepal and marvel at the rich architecture, temples and festivals.



Lastly but not the least I like to thank various Nepali organizations for selflessly promoting cultural traditions/heritage & religious functions here in Chicago. These events provide great exposure for all of us kids who are growing up in this melting pot culture of USA and we need to keep our culture & tradition alive as we grow up. I am proud to be Citizen of Nepali origin and I promise to uphold my rich cultural heritage.

**Pukar, Rekha, Paridhi
&
Purak Joshi
Chicago**



ने.सं. ११३३ या
Happy New Year लसताय सकल नेपाःमिपिन्त
Nepal Sambat ११३३ न्नीबन्सा सिंतना

The US Presidential Election of 2012



The presidential election is coming up in November 6! Who will you vote for? Let me tell you about the backgrounds of the two candidates, Barack Obama and Mitt Romney.

Barack Obama, the current president, was born on August 4, 1961 in Honolulu, Hawaii. Obama is a Democrat, who is running for a second four year term. Let me tell you about his career! Before, he served as President of the United States; he was a U.S. Senator from Illinois for four years and before that he was also in the Illinois State Senate for eight years. He had also worked as a junior lawyer in two Chicago law firms, Sidley Austin and Hopkins and Sutter while he was studying to be a lawyer at Harvard University. It was at Sidley Austin where he met his future wife and first lady Michelle Obama nee' Robinson where she was his mentor! They have two daughters. After graduation, he taught Law at University of Chicago and was actively involved as a community organizer in Chicago's south side. By the way, his first job was at Baskin Robins. Mitt Romney is our other candidate who was born on March 12, 1947, in Detroit, Michigan. Romney is a Republican who is hoping to replace Obama in the white house. I will also tell you about his career. He is the son of George Romney who was a republican Michigan Governor. He was born into the Mormon faith and has been very active in his church. He married his high school sweetheart Ann Romney nee' Davies and they have five sons! After graduating from Brigham Young University in Salt Lake City, Mitt Romney also attended Harvard University for both Business and Law School and embarked on a highly successful business career co-founding Bain Capital, the most successful venture capital financial company of the eighties and nineties. He left Bain Capital in 1999 to help rescue and reorganize the 2002 Winter Olympics in Salt Lake City. Under his leadership he turned around the games from near collapse to a great success and this helped him gain the national spotlight he needed to enter politics. He became the Governor of Massachusetts from



**Rhea Joshi,
Isabel & Sasha Shrestha
Illinois**

2003-2007. In 2008, he tried and failed to become the Republican candidate for president losing to Senator John McCain. However in 2012, he succeeded in being the republican nominee for presidential election.

Those are the career facts about the candidates!

Both candidates are focused on the economy and job creation the key issues that are the main concerns of the American public going forward in this election. However, they have very different approaches and ideas on the policies needed to bring this about. Mitt Romney the republican is a conservative who believes in cutting spending and taxes to spur job growth and the economy and lift most Americans out of the poverty they find themselves in. Barack Obama, the democrat is a liberal who believes in increasing taxes on the rich and high income earners while preserving the social welfare programs for the poor. He believes this approach will redistribute the wealth and help the economy. Both candidates firmly believe their approaches will be the key to pull America out of the current economic recession. There is no right and wrong to their views. It is up to the American Public to decide whose policies they favor this November.

ने.सं. ११३३ या
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Significance of Noble Deed of Sankhadhar Sakhwa

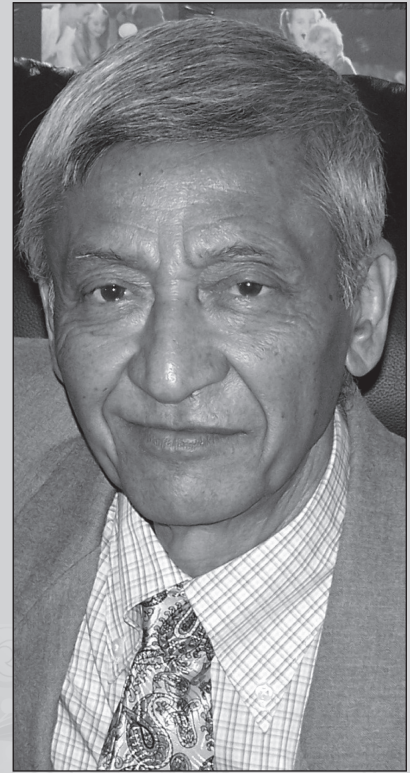
In every region of the world throughout the course of evolution of society man embraced different philosophy, religion, ideology & concepts to suit his surroundings, in order to satisfy his physical, mental and spiritual needs. Several legends, myths & stories are conceived and framed depending on imaginary or reality of the situation from ancient times.

Ancient Nepal is full of such stories and told in every family and passed from generation to generation. Such is the story about the beginning of Nepal Sambat and Sankhadhar Sakhwa. Some believe the existence of Sankhadhar & some do not. What is more significant is the message that it carries, even in this present day financially troubled world with the rise of debt burden and inequality.

Borrowings & lending among the people have been a part of life since the beginning of civilization beginning from the simple barter system now evolved to the current sophisticated economic system which most ordinary people do not understand. They do not understand that a few money lenders have been controlling the entire economic system of the world which is increasingly become globalized. From the most developed countries to poorest countries, there is the serious problem of debt, resulting in the recent financial and economic crisis, the likes of which has not been seen since the great depression. This has affected the lives of people of every aspect of society from the young recent graduates seeking first time employment to the retired elderly of many families, affecting the well-being of even the needy children in so called developed nations, despite the massive creation and accumulation of wealth in amounts not seen in the history of the world.



Eleven hundred years ago in the year 879 AD, an ordinary merchant living in Ilachhen, Maru, of Kathmandu, Nepal, a tiny region, in remote part of the world did a singular act of generosity. He paid back the debt of all the people of Nepal at that time from the wealth generated from the gold dust obtained from sands of the Bishnumati River. The reigning King Raghab Dev was so moved that he honored him by starting a New Calendar, Nepal Sambat on the auspicious day of Mha Puja. Since 1133 years the Newars of Kathmandu mark the day of Mha Puja as the New Year celebration of Nepal Sambat, & honor the noble deeds of Sankhadhar Sakhwa. He being a trader must have known the importance of gold, could have kept it for himself and become an extraordinary



Dhruba Raj Joshi

Chicago

Nepal Sambat is the national lunar calendar of Nepal. Nepal Sambat is a unique calendar in the sense that it is the only calendar named after a country unlike all other calendars that are named after some king or religious leaders.

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wealthy man, or instead of distributing it to the people in debt used it to gain favors with the king, but he did not do so. The king himself, being benevolent & kind to his people did not seize the gold from him, but instead greatly respected Sankhadhar for his generosity to free the debt of his subjects. Some historians and detractors in Nepal claim this story to be untrue, saying that it is a myth and there is no evidence that Sankhadhar Sakhwa existed at all. But this legend among the Newah people has been preserved and passed from generation to generations for all these centuries and the people believe this to be true in their hearts without reservations whether a myth or reality.

Nepal Sambat is the national lunar calendar of Nepal. Nepal Sambat is a unique calendar in the sense that it is the only calendar named after a country unlike all other calendars that are named after some king or religious

leaders. Since its inception it was in official use and flourished during medieval times particularly in the Malla Period. This calendar also had significant influence to be inscribed in some temples outside Nepal and mentioned in the documents of Tibet, China & kingdoms of Northern India. With the conquest of Kathmandu valley by King Prithvi Narayan Shah, Saka Era of India was introduced & for some time, Nepal Sambat was also in use, as seen inscribed in some of the treaties made with Tibet & China. Then later during Rana rule Prime Minister Chandra Samsher JBR completely replaced both Saka & Nepal Sambat by introducing the Bikram Sambat also of Indian origin in 1960 BS (1903 AD). However, even to this day; Nepal Sambat is widely used by Newars for cultural & religious purpose particularly for festivals & jatras in the Kathmandu valley.

The Panchayat regime that followed the Ranas suppressed any expression of Nepal Sambat and did not allow the processions that accompanied its New Year celebration. It was only just before the end of Panchayat rule, during the Premiership of PM Marich Man Singh Shrestha hailing from a Newari community, in the far western region of Nepal, who finally permitted the rally called Bhintuna meaning the "Greetings for well being on the occasion of New Year".

Of late after a century of suppression, the Nepal Sambat has gained recognition for the unique circumstances behind its origin and for it being a calendar uniquely conceived in Nepal. In 1999, the government of Nepal declared Sankhadhar Sakhwa a national hero. In 2008, the government named Nepal Sambat a national era and in 2011, the government decided to bring Nepal Sambat into use as the country's national calendar. Also in 2011, Prime Minister Babu Ram Bhattarai was the chief guest during Nepal Sambat 1132 celebration in historic Khullamanch,



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the open theater where he even addressed the public in Nepal Bhasa beside his wife Hisila Yami, (Yami- a name meaning the resident of Kathmandu in Nepal Bhasa).

It will be appropriate to remember and contrast some similar historical instances of finding sudden riches of the earth such as the gold rush of California, when people from all over the world, including those from China and Japan swarmed to California. Only a few people became rich, the rest of the people who could still grab some gold spent it on gambling & other immoral acts with none engaging in any acts of noble deeds. Similarly when oil (black gold) was discovered in abundance in the Middle East, only a few rulers and dictators became immensely rich with the vast majority of the people still poor and this has led to the myriad problems of that region, which we are witnessing today as they unfold. Nowhere was an act of generosity like that of Sankhadhar Sakhwa in sight.

What is important and significant is the universal human message of remembering his noble deed, celebrated on this day of Mha Puja and a living cultural heritage associated with Newah people, which every Nepali should be proud of and still relevant to the ills of modern global economic system. Today, there is a need of a magic alchemy to free the debt of the common people. A new era should begin with relief of the debt burden of the people & for promotion of works for peace, justice & stability in the world.

Since a thousand years, Newah communities have been keeping this day in remembrance with a religious and traditional ceremony for which all the Nepali people should be proud of as a living heritage and cultural legacy of this country. The very observation of Nepal Sambat on the day of Mha Puja, the auspicious day of cleaning

of one's body & soul by every member of Newar families from children to elderly, and preservation of this cultural identity is anecdotal evidence that Shankhadhar Sakhwa's noble deed is indeed a reality. Newa American Dabu is also celebrating this day in Chicago every year. They should promote it not only among the Newari community, but should also invite and accommodate Nepali people of all ethnicities without exception to any caste or creed and perhaps extend this invitation to people of this great American nation whether White, Black, Hispanic, Native Americans or Asians of other nationalities. The vibrant cultural heritage of Nepal is our identity, our pride & national asset for the world to share, know & learn.

It will be appropriate & relevant to present the following striking views (translated version) of Mr. Vijaya Kumar Pandey, a famous journalist of Nepal.

Mr. Dhruba Raj Joshi is a retired superintendent Engineer, Department of Roads, Nepal.

**"Nobody in Nepal will be weaker,
if Newa culture with such a rich heritage of historical legacy prosper further"**



Vijaya Kumar Pandey

"I remember my college days in Kathmandu when the existing Panchayat Regime used to take measures to prevent the New Year Rally on Nepal Sambat, celebrated by Newah community of Kathmandu valley,

stating that such rallies associated with only one particular community would endanger the national unity and integrity. In the beginning this seemed to be right, but as the time passed, the truth began to unfold. Instead, national culture as a whole gains strength with the recognition of universal truth "of unity of diversity". Nobody will be inferior by honoring the noble deed of Sankhadhar Sakhwa who chose to clear the debt of entire people of historic Nepal from his personal wealth. This is an exemplary act of human value and a glory for Nepal. I became eager to receive the invitation from my Newah friends to go out and celebrate this day of Nepal Sambat. I remember those bygone days of how previous governments spread false propaganda, for so many generations and now I am surprised ultimately to see the truth. Now I want to tell the children of this new generation of Nepalese the significance of remembering Sankhadhar Sakhwa and the need for the preservation of this living culture of Newah community."

Courtesy: Kantipur Daily

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Happy New Year Nepal Sambat 1133



ने.सं. ११३३ या लसताय् सकल नेपाःमिपिन्त
झुव्या सिंतना



Dr. Sujit, Dr. Bela, Isabel & Sasha Shrestha
Peoria, IL

Newa American Dabu Vision and Perspectives

As a rising cultural organization that has become a force in establishing connections with other Newa entities both in the USA and outside, what can Newa American Dabu (NAD) do to accomplish its objectives? The following is intended to be a brief analysis aimed at answering the question.

The main objectives of NAD are to preserve and promote Newa culture and Newa language. The other key objective to help achieve the main objectives is to generate interest and involve as much of the local Newa and non-Newa Americans and people with Newa interest from around the world. The cultural perspectives depicting Newa values and ideas were shared in an article by the author titled "Initiation of Newa American Dabu and the path forward" in last year's edition of Chicago Newa. Americans in general are very supportive when they see something good and reasonable happening. And most of those who have visited Nepal understand and support Newa organizations like the NAD. Non-Newa populations in Nepal and Nepali diaspora around the world today are believed to be much more comfortable in the support of preservation and promotion of Newa culture compared to just a few years ago. Many now appear to have understood that preserving and promoting Newa culture is in the interest of all. Newa American Dabu should take advantage of this welcome change and try to involve Gurung, Magar, Thakali, Bahun, Chhetri, Maithili, Tamang, and others as much as possible in NAD programs. NAD also should reciprocate cooperation from other Nepal-centered organizations. In doing this, however, NAD should never deviate from its main objectives of preserving and promoting Newa culture and language.

NAD's vision is "To become a pre-eminent Newa organization providing exceptionally Newa rich cultural and community programs to attract and engage Newa and non-Newa Americans and provide a unique culturally oriented service to the society at large" The executive committee's mission should be to plan and execute programs that truly inspire and excite the community to actively participate and uplift the whole idea that promoting

Newa language (Nepal Bhasa) is the backbone of Newa culture. It is essential that NAD proactively introduce programs to promote Nepal Bhasa. Some Newa people because of circumstances beyond their control were deprived of learning this language. Others may have opted not to learn it for whatever reasons.



Dr. Manoranjan N. Dhaubhadel
Pittsburgh

Newa culture and language is beneficial to each and every one.

So what are the expectations and what is at stake? The support for NAD from Newa community in Chicago is exceptionally strong. As such, NAD has a lot of opportunities. To become successful however, NAD needs to utilize this great resource and be able to achieve certain goals to fulfill the main objectives. NAD, which includes the executive committee and the local members, needs to come up with focused programs that are tailored for its success. If NAD is successful, it will become an organization that will make all Newa and friends of Newa proud. On the other hand, if it is unsuccessful, it could turn into just another Newa organization for namesake only. So it is in the shoulders of the executive committee and all Newa loving people in Chicago and elsewhere to make sure that NAD succeeds.

Newa language (Nepal Bhasa) is the backbone of Newa culture. It is essential that NAD proactively introduce programs to promote Nepal Bhasa. Some Newa people because of circumstances beyond their

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control were deprived of learning this language. Others may have opted not to learn it for whatever reasons. In order to fulfill its objectives, NAD is obligated to help provide opportunity to learn Newa language for everyone interested. It is especially important that programs for Newa language learning are geared towards the younger generation. NAD also has the option to join forces with other organizations in the USA and Nepal dedicated to teaching and promotion of Nepal Bhasa. NAD is perfectly situated to make a significant impact in this area of Nepal Bhasa teaching. A lot will have been accomplished if NAD became successful in executing programs to teach Nepal Bhasa to young people.

Community involvement can be a measure of an organization's success. This may be even more important with a cultural organization like the NAD. Besides engaging the Newa community it is of utmost importance that NAD brings up ideas to generate interest in the non-Newa community in Chicago to participate in NAD programs. The non-Newa community can be a blend of Asians, Whites, Blacks, Hispanics, and Native Americans along with of course other Nepali people. NAD should also support other ethnic organizations because a lot more can be done working together than otherwise. However, cooperation with other organizations can only be useful if it does not force NAD to stray away from its main objectives. Also to keep in mind is a very important fact that NAD is a USA based cultural organization and all its dealings must be in accordance with the laws of the United States.

So how can NAD's performance be evaluated? NAD has already been able to establish good links with people and organizations with similar aspirations. The bar has already been raised with regard to the expectations for NAD. A few metrics can be developed that encompass planning and executing programs, teaching Nepal Bhasa, disseminating information, and utilizing and expanding already established links. Planning and executing programs that support the main objectives cover basically everything relating NAD. It is essential that the executive committee devote sufficient time to present and execute programs that have direct bearing on the success of NAD. The membership can be polled to figure out how NAD performed. Teaching Nepal Bhasa is a special need of today. Nepal Bhasa is thought of as a difficult language to learn if you have to start from scratch. It is also believed that, if one is able to learn this language, it helps the person to learn other subjects (language or otherwise) more easily. So the trick may lie in developing Nepal Bhasa curriculum such that younger people can learn it quickly. If NAD can organize to successfully teach Nepal Bhasa to twenty or so young people in a year, this would go a long way toward success. With significant links already established, NAD should do well in timely dissemination of information to support its objectives. New linkages and the amount of information exchange between NAD and other interested individuals and organizations can be another metric for its success.

The opportunities and challenges abound for NAD. All Newa people and friends of Newa in Chicago and elsewhere need to keep working together. From what has been accomplished so far, NAD appears destined to be at the forefront of Newa and other Nepal-centric organizations in the USA.

Dr. Manoranjan N. Dhaubhadel is the past president of Newa American Dabu.





Prof. Nirmal M. Tuladhar
Nepal

Seasonal Kite-flying

The official kite-flying season commences on Nāga Panchami, a Nepalese religious day name after the serpent god of the Hindus.

Kite-flying in Nepal is seasonal and is associated with one of the biggest festivals, Dasain (Mohani in the Newar language of the Newars of the Kathmandu valley). Mohani is the Newari name for the local version of the widespread South Asian harvest festival dedicated to Goddess Durga, which in Nepal and generally elsewhere in South Asia is called Dasain. Devi is considered the Divine Mother Goddess who liberates the suffering people from the miseries of Evil. The longest, most auspicious and joyous time of year, Dasain is celebrated all over the country by all castes and creeds of both Buddhists and Hindus during the bright lunar fortnight ending on the day of the full moon in late September or early October. By this time the monsoon rains should have been over and the rice harvest been completed. The weather is pleasant - neither hot nor cold. The sky is clear and blue. The cool breeze blows. This is the most favourable weather for flying kites. The kite-flying season lasts for a month.

Tradition and Social Belief

One tradition holds that kites were

Kite-Flying Heritage in Nepal

invented by Archytas of Tarentum, a Greek scientist in the 5th century BC, but they have been in use among Asian peoples from time immemorial. The sport of kite-flying has long been a national pastime of the Nepalis, Thais, Japanese, Chinese, Malaysians and Indians. In Nepal the seasonal kite-flying has been in practice from time immemorial. It has four social beliefs such as:

One: Kite-flying sends messages to Indra, the god of rains, requesting him to stop rains as the rice fields have enough water.

Two: This pastime of kite-flying brings prosperity to the family.

Three: Kite-flying is a means of contacting and honoring dead ancestors.

Four: Kite-flying is a means of guiding recently released souls to heaven.

Nepali Kites

The Nepali kite is the malay. The malay, a two-sticker without a tail, has its sticks of equal length crossed and tied with centre of one at a spot one-seventh the distance from the top of the other. A bridle attached to the kite has two legs, one from the top of the diamond and the other from the lowest point, meeting a little below the crossing of the sticks. A string pulled tight across the back of the cross stick bows the surface making the kite self-balancing. The specialty of the Nepali kites is the lokta hand-made paper out of which they are made.

The Nepali Style of Kite-flying

Kites are best flown in open spaces where the wind blows steadily and close to the ground, but in Nepal kites are flown from the roofs and roof porches of the houses. The style of kite-flying in Nepal is different from those of other countries in South Asia. To fly a kite in the Nepali mode you need a big reel with two spools on either side. The reel has a round smooth stick coming out from each centre of the spools. Either end of the stick snuggles between your thumbs and index fingers. You reel in the line of a kite by patting the two spools clockwise. The reel must have about 6000 metres of line. You need someone to take a kite and walk some distance. You stand still holding the reel of which the line is tied to the kite. The moment s/he throws up the kite into the air you pull the line that shoots it up and the wind catches it. Once the kite is air-borne you feel the force of pulling of the line from the reel you are holding. You can maneuver the kite by reeling in and reeling out the line. You can steer the kite the way you want.

Cutting is the Greatest Fun

The greatest fun of kite-flying is to cut the lines of the kites of the others. The line is specially treated to make it sharp and abrasive so that your kite line wears out the lines of other kites. The paste of adhesive substances with powder of ground glass is coated on the line. This paste is called manjha. The manjha line acts like a saw. The game of each kite-flier is to cut the kite-lines of the others with the line of your own kite by making your kite fly across the other kites. When your kite's line touches your opponent's kite line you let out the line from your reel as much as you can at the high speed until your line does not cut the other string by wearing it out. The Nepali style of kite-flying is aggressive. The kite-fliers are not just content with flying the kites high up in the sky. They get satisfaction from bringing down the others' kites. Therefore, the Nepali kite-fliers like the malay kites though simple they look but they are best designed for strategic purpose of cutting the strings

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of others' kites.

'Chet!'

It is fascinating to watch the kite-flying during Dasain. All the roofs in the Kathmandu valley are full of kite-fliers and they jump and shout 'Chet!' when they cut kites of one another. Big speakers on the rooftops blare out the greatest hits of Newar, Nepali, Hindi and Western songs including those of native rock groups. They dance to the music on the rooftops while their friends are busy bringing the others' kites down.

Kite-flying Contest

For past 18 years Nepal-Japan Friendship and Cultural Association under the auspices of the Embassy of Japan annually used to organize Kite-flying Competition during Dasain. The competitions included kite-fighting competition and creative kites that reflect the Nepali cultural heritage and Buddhist and Hindu pantheons. These competitions have encouraged a younger generation to make colourful creative kites and participate in the kite-fighting competition. Unfortunately this annual event is no longer organised since the 18th Japan-Nepal Friendship Kite Flying Competitions that was last held in 2001.

Kite Exhibition

The Embassy of Japan organized an exhibition of Japanese traditional kites and tops on October 6-15, 1998 at the Embassy Hall, Kathmandu for the first time in Nepal. The exhibition had over 200 colourful kites of different sizes and designs. Japanese kite expert, Mr Masami Takauwa of Japan Kite Association, led and managed this touring exhibition. This exhibition provided an opportunity for the kite-flying Nepali to see traditional attractive Japanese kites.

Changa Chait: 2003, 2004, 2005 and 2011

For the first time Club Himalaya organized Kite Flying Fighting Competition on

How to make a Nepali Fighter Kite

Materials for construction of Nepali Fighter Kite

A split bamboo of 3 mm trimmed to 1.5 mm for a bow stick.

A split bamboo of 2 mm for spine stick.

Two bamboo sticks of 1.5 mm for a beard (tail).

A sheet of lokta paper of 8 gram.

A glue stick.

Spine stick (length): AB = 45.5 cm

Wing (Width): CD = 53.5 cm

Side wings: AC – AD = 36.5 cm

Beard (Tail): EK – FL = 7 cm

GE – GF = 11 cm

EB – BF = 7.5 cm

GB = 10 cm

Bridle: AS = 8.5 cm

SH = 22 cm

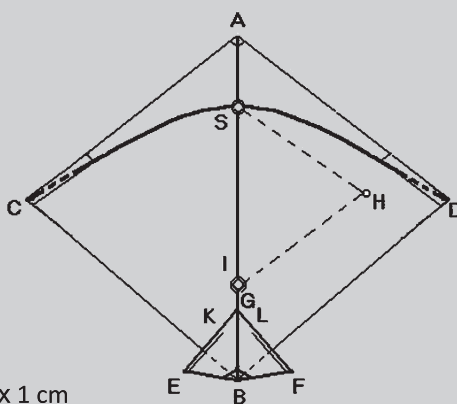
IH = 20 cm

IB = 14 cm

Fold over the wing: C – D = 14 cm x 1 cm

Bow stick: 65 cm

Construction Diagram



Windy Hills at Nagarkot in 2003. These events were also followed up in 2004, 2005 and 2011 during Dasain. The only corporate houses were invited to these events. The objective of this event is to promote kite flying tradition in Nepal.

For the first time Club Himalaya organised Kite Flying Competition on Windy Hills at Nagarkot in 2003. The business enterprises were invited to participate in the competition. The objective of this event was to promote kite flying tradition in Nepal.

International Kite Festival

Although no international kite festival has been organized in Nepal, two-member Nepali team participated in the 4th and 5th International Kite Festival held in Bangkok in 1994 and 1999. They also have been participating in the Dieppe International Kite Festival held every two years in France since 1996. The workshops on making Nepali kites were also organized for French school children during these festivals.

Kite Museum

Almost all countries have kite museums. Nepali kites and *latais* (reels) are on display at museums in Paris, Japan and USA. It is high time that Nepal also had a kite museum where different kinds of kites of different countries would be exhibited.

Enjoyment of Kite-flying

Kite-flying has a long and popular history. Only people who have the experience of flying a kite understand the amusement and liveliness of the sport. In an urban society where people are busy with work and where fewer children have the opportunity to share the enjoyment of kite-flying. The post-modern life seems to have forgotten it, which lacks the significance of healthy out-door participation combining both physical and mental co-ordination skills. Parents may not yet imagine that one day their children may ask, "What is a kite, dad?" or "What is a kite, mom?"

Professor **Nirmal Man Tuladhar** is the President of Flying Yetis.

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Nevah Culture

Daily Life Rituals

- Siddhi B. Ranjitkar
Boston

The assault on the Nevah culture has been so hard, soon, most of the Nevahs living in Nepal not to mention the Nevahs living abroad would forget what their grandparents had done in their daily lives. The daily rituals of the Nevahs, now I am writing might be very strange even to some of the Nevahs. I am writing the short description of the Nevah daily rituals from my own personal experiences. However, I am not an expert in the Nevah culture, and most likely, my knowledge of the Nevah culture is just a drop in a bucket.

If you are a youngest daughter-in-law in the Nevah family, the burden of the household chores is on you. You get up at dawn while the rest of the family members continue to sleep. The first thing she does is to sweep the floor from the attic down to the ground floor and the threshold of the house. First of all, she sweeps the whole floor of the attic, and then the staircases, then the next floor and so on until she reaches the doorstep of the house. Nobody does anything without sweeping the floors and staircases of the house, as it is not auspicious. Most of the Nevah houses are three-story buildings.

Then, she prepares for cooking the morning meal. Two-hole-wood stove made of brick is permanently set at one corner of the attic. (Nobody moves the stove from there but when the senior most family member dies, such a stove is removed and a new one is built. A stove should not face north, as a north-facing stove is used only for cooking a meal for a dead person to offer on the fifth or seventh day of the death depending on the family tradition.). She usually prepared four dishes namely, boiled rice, legume/ or grain soup, vegetable and an *Achar* (made up of either tomatoes or *Amla*/ Himalayan fruits) She cooks rice in a copper pot on one hole and legume soup in a bronze pot on another simultaneously. A copper pot is much larger than a bronze pot, as the portion of rice in the meal is almost three times the soup. She needs to feed wood to the stove. If she is a farmer-family stoves feed with either wheat straw or rice straw. She cooks some green vegetables in an iron saucepan. Vegetables also take spices and even red chilies.

Taking blessing from the elders is another interesting ritual in a Nevah family. Every daughter-in-law in a Nevah family needs to take blessing from every senior male and female member every morning but sons and daughters don't need to do so; however, sons-in-law need to seek blessing from the senior in-laws whenever they meet. As other family gets up one after another, every junior daughter-in-law asks for blessing from the senior male and female members of the family when they see each other. So, the youngest daughter-in-law when she meets anybody senior to her says, "bless me." In return everybody blesses her saying: "be a luckiest person". Every daughter-in-law does the same to everyone senior to her. Similarly, if anybody senior to them visits the family, then every junior daughter-in-law takes the blessing from the visiting person. If daughters-in-law meet relatives senior to them, every daughter-in-law takes the blessing from the



senior relatives even on the streets or anywhere they meet by chance or by any event at any time of a day. They do it once a day. Every son-in-law also needs to take blessing from the every in-law senior to him whenever and wherever they meet. A son-in-law also as daughters-in-law asks for blessing from everybody senior to him saying, "Bless me." Everybody blesses him saying, "Be a luckiest person."

Male members of the family go to the nearest river embankment made for bathing and washing early in the morning. While the daughter-in-law is busy with doing most important household chores, other members of the family get up and start their daily business. If you are a grandfather, before taking your head off the pillow, you chant the names of deities as many as you know and could. Then you dress up and move slowly to the river embankment made especially for taking a dip in water or wash a face and so on but not for doing laundry. Such embankment is usually made at the confluence of two major Holy rivers *Bishnumati* and *Bagmati*, where you can find Hindu deities and Buddhist images for holding various religious activities. A number of phallus thrust on a circular flat stone made one side longer for the outlet off water offered

to the phallus is available for Saivites: followers of Lord Shiva. A number of images of four-arm Lord Vishnu, or a family image of Lord Rama, Sita and Laxman and Hanuman, and images of Lord Krishna, all carved into stones are available for Vaishnavites: followers of Lord Vishnu. Lord Ganesh is always there for taking the first offerings from the devotees. On such river embankment, male members of the Nevah families take a wash of their faces. Female members also could take a wash there but most of them do so at the neighborhood stone-water spout. On such river embankment, any male member takes off the headgear usually a nice Nepalese cap, and sets it aside, then washes hands, cleans the teeth with charcoal powder or powder of a tobacco charcoal (after smoking a hookah, a dollar-coin-size charcoal residue of tobacco mixed with molasses used for smoking remains for teeth whitening. After cleaning, your cupped hands, you offer water to the Sun god, then the number of deities you can count. Thereafter, you offer water to the dead parents, grandparents and ancestors you could remember with the upturned-right-hand-half-opened fist passing the water over the thumb. Then, you take water in your cupped hands and offer to one stone image or another of different deities set in stone niches.

If you are a grandfather not worried about your daily business then you take a little walk and go around the deities living in a little faraway place in the neighborhood. You take the red *tika* from the Hindu deity or white *tika* from the Buddhist deity to apply on your forehead. The tika on your forehead indicates that you are ready for the morning meal. As far as I know, red *tika* symbolizes victory and happiness whereas white *tika* symbolizes peace. So, the choice is yours whichever you

like. If you are a working male member of the family, after cleaning, you take fast steps to your workplace. You take a burning-scented stick in your right hand and offer it to the business deity called Bhimsen. No matter what business you do, whether you are a craftsman or a trader or a barber you have a Bhimsen at your work place to attract customers. After offering scented fumes to Bhimsen you offer it to your tools. If you are a trader you offer it to the balance or weighing machine, if you are a barber you offer it to the razors and scissor and combs, if you are a carpenter you offer it to the chisels and hammers and so on. If you are a farmer, you carry the compost on two wicker baskets suspended from the shoulder poles and go to the field as early as possible. One of the wicker baskets along with the compost carries a pot of home-brewed corn or millet drink.

About 9 o'clock in the morning is the mealtime. It is neither a breakfast nor a lunch but anybody might call it a brunch in the western language. All the male members of the family sit in a row following the seniority. Seniority is strictly followed in any Nevah functions. One of the senior female members of the family sets the rice and vegetable and a small portion of '*achar*' on a bronze plate, and fills bronze cups with lentil soup cooked by the youngest daughter-in-law member of the family. Then, someone serves the dishes to the family members sitting in a row. Even the bronze plates might be specially made for each male family member. The senior most male member usually the grandfather makes offering of the first meal to the dead parents and ancestors on a piece of stone cut into 3"x2" preferably a marble specially made for this purpose (Nobody uses it for any other purposes), and then, makes water offering. Then, he starts eating the meal. Everyone washes hands by the water served in a bronze pot with a spout. Taking the water pot by the left hand everyone washes the right hand taking the water around the dish set at everyone. Everyone takes out a few rice grains out of the dish and put them on the floor on the right side of the dish, and adds to it the legumes soup as an offering to deities. Nobody leaves the seat until the senior most completes the eating and leaves the seat for cleaning the hand and the mouth.

Everyone needs to clean the right hand you eat with and the mouth. As long as you don't complete the cleaning you remain polluted. So, cleaning after eating is one of the mandatory rituals you have to follow in the Nevah society. Even if you drink an alcohol you need to rinse your hand and mouth otherwise your hand and the mouth remain polluted. The female members of the family sit in a row again following the seniority to eat once male are done. Often small children are allowed to sit in between. Everyone sits in a crossed-legged position and starts eating as much as they can digest. No time limit for eating. Mealtime might serve as a gossiping time, too. They talk and eat until everything is done.

After the morning meal, the grandfather might go to supervise the work or simply baby-sits the grandchildren. Male members go to work at the shop or store. Female members remain home for completing the household chores, and taking care of children. The Nevah family is an extended family/ a joint family. Usually, three generations live together. So, each family might have a number of children and female members to take care of. Some female members might be nursing; others might be pregnant. Everyone takes care of each other in the family. About 2 o'clock afternoon is the time for a small midday meal. Again the youngest bride in the family prepares the midday meal. The midday dish might be of flattened rice *Baji* with some '*tarkari*' means cooked vegetable or potato

and onions spiced and cooked together. It might be simply popcorns served with roasted soybeans or wheat bread with 'tarkari' depending on what you have. The midday meal is a casual one. So none of them needs to sit in a row or follow the seniority as in the morning meal.

At dusk, grandfather and fathers might go to the nearest shrines to different deities and offer evening prayer to the deities. By then, male members must have done the day's work while female members have cooked the evening meal. The evening dish might be the same as of the morning; the difference might be the different legumes and different vegetables while rice remains the major portion of the evening dish, too. After the evening meal, all male members and some senior female members also sit in a living room; some outsiders might join them to have an evening gossip. The youngest male member prepares charcoal fire to make hookah. Anybody preparing hookah needs to smoke first by tradition. Then, the man offers it to the senior-most member sitting there. After smoking the hookah a few times, the senior most passes the hookah on to the man sitting next to him. The hookah goes around while they talk about witches, goblins, not-emancipated-human souls called *bhoot prêt* and some other news of the day.

Before the night curfew sets in, everyone goes to the respective home. All the family members prepare for sleep. Before setting the head on the pillow, the grandfather chants the names of all the deities as in the morning and then sleeps. Thus ends the daily rituals of a Nevah household.

This description of the Nevah daily rituals is of when I was a small boy. Today I am 70. Great changes have been in the Kathmandu Valley. Holy rivers have been turned into the sewage carriers. Nobody goes to the holy river to take any wash. The deities have the tap water for the morning wash. Most of the beautifully carved stone deities have been gone. Aluminum or steel pots and pitchers have replaced copper, bronze and brass pots and pitchers. Most of the family members don't have time to sit and eat together and wash their mouths. The night-gossip time has been changed into the TV time. The only ritual remained is making offering to Lord Bhimsen: the deity for attracting customers and increasing business. Depending on the family tradition, some Nevah families might have followed additional daily rituals.

Mr. Siddhi B Ranjitkar is a professional writer, editor, translator and evaluation consultant.

ने.सं. ११३३ या
लसताय सकल नेपाःमिपिन्त

श्रवण सिंगना

Happy New Year
Nepal Sambat 1133



Prajwal and Manita Gongal
Chicago

ने.सं. ११३३ या
लसताय सकल नेपाःमिपिन्त

श्रवण सिंगना

Happy New Year
Nepal Sambat 1133




Saroj, Shushila, Shanath
and
Shravan Pradhan
Charlotte, North Carolina

ने.सं. ११३३ या
लसताय् सकल नेपाःमिपिन्त
द्वादश्या सिंतना
Happy New Year
Nepal Sambat 1133
Mangal Dass, Chunu, Bini, and Binam Maharjan,
Maryland

ने.सं. ११३३ या
लसताय् सकल नेपाःमिपिन्त
द्वादश्या सिंतना
Happy New Year
Nepal Sambat 1133
Bidya and Bibek Shrestha
Chicago

ने.सं. ११३३ या
लसताय् सकल नेपाःमिपिन्त
द्वादश्या सिंतना
Happy New Year
Nepal Sambat 1133
Season, Heather,
Kate & Sam Shrestha
Baltimore, Maryland

Historically, we know that before 17th century, the country known as 'Nepa' was later renamed as 'Nepal'. Previously this 'Nepa' territory was today's Kathmandu Valley and during that time there were more than one kingdom within it.

Furthermore, the main inhabitants of 'Nepa' were Newars. Subsequently in the 18th century, king Prithavi Narayan Shah who was the king of Gorkha gradually took control of the kingdoms within Kathmandu Valley through invasion, friendship and later on betrayal. Although, he came from Gorkha, he conquered many other smaller kingdoms and united them as a single name as 'Nepal'.

In 1816, prior to the Sugauli Treaty between Nepal and Britain, Nepal's territory in the east included Darjeeling, Kalingpong and Sikkim extending up to Teesta river whilst in the west extended up to Kangda which is in today's



Balmukund Prasad Joshi
England

Pasha Pucha Guthi and Nepali Community



Himanchal Pradesh in India. When the British Empire gave independence to India, although this territory from Teesta river to Kangda was offered back to Nepal, the Rana prime ministers of that time did not agree to do so and thus have led to these territories to be compelled to remain within India.

When the United Nation gave membership to Nepal on 4th December 1955, it was through the Newar inhabitants of Kathmandu Valley, who represented Nepal in the world stage as an independent country. When failing to obtain membership after three attempts, finally the Newar community's own language, Nepal Bhasha and Nepal Bhasha script which is known as Ranjana was represented as the uniqueness of Nepal and it was on that basis that membership was finally granted. This was real truth and will remain so forever.

The pagoda style of Chinese and Mongolian art is popular in the world today. It is essential to know that it was Arniko, a Newar, who brought this into popularity and he was the main architect who went from Nepal to Mongolia. The king of that era sent Arniko to China and Mongolia to spread Nepali art and he subsequently settled there.

Arniko was a married man in Nepal but went on to marry twice in Mongolia and seven times in China and through those relationships, had 14 offspring. Arniko, a Newar from Kathmandu Valley, was able to successfully conduct religious, social and cultural aspects of family and social life. This aspect of self sufficiency in religion, culture, customs and language has been a unique characteristic of Newars.

In Newar society, there has been different caste system divisions created for the division of labour which was the far sightedness of Newar society. If there were no Chyam-khalah (cleaners), si-kahmi (woodworkers), na-kahmi (metalworkers), da-kahmi (builders), juju-baajya (priests) etc., Newars would have to depend upon other communities regarding events and activities from birth to death. Newars have their originality and self sufficiency in terms of language, script, festivals, deities, temples, celebrations, food and customs as

well as dress.

This uniqueness and rich culture is one of the main reasons, tourists are attracted to activities of the Newar community. Even on religion issues, Newars give equal importance to Hindu gods and goddesses and the Buddha. So Newars cannot be strictly being called pure Hindu or pure Buddhist, but - they are both.

Newars have been migrating (since 70s only) for about seventy decades. Being the main inhabitants of Kathmandu Valley and due to poor transportation facilities (those days), Newars have preferred not to travel outside. This has made them less cunning than other communities. But Newars being naturally sharp and having ability to obtain good education, have thus been able to obtain good jobs abroad and have been able to migrate to USA, Britain and Australia. Looking back at history, they have been able to conduct successful business in various parts of the country as well. The government does not have any data on how many Newars have migrated abroad but surely this must be in multiples of thousands.

Religion, culture, language, customs

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and dress codes are the main assets of any community. Today there are second and for some third generations of Newars in UK and USA. If we do not explain and teach these precious assets to our future generations, then surely there may come a day when we will need to go to a museum to see these aspects of Newari cultures. Thus, every conscious and responsible Newar needs to work together for keeping our culture alive. It is for this reason that in 2000, “Pasa Pucha Guthi” was established in the United Kingdom (by a group of 10 people). The organisation, in a span of 12 years, have been successful in keeping the Newar society bonded together by organizing various programs. Since 2009, Pasa Pucha Guthi, through its Chapters in various parts of UK, has been able to keep the organization


under one roof. It is hoped that this will encourage other Newar communities outside Britain to live together as a unique community.

There are a few thousand Newars settled in the United Kingdom who have come together under the umbrella of Pasa Pucha Guthi. They have been happy to perform their religious activities organized in association with World Hindu Federation – UK Chapter. Nag Panchami, Janai Purnima, Teej, Rishi Panchami, Krishna Janmastami, Ram Nawami, Dashain, Tihar are some of the festivals celebrated.

The community seems quite happy with the organization of Kayeta Puja and Ihi as well. Due to the involvement of the World Hindu Federation – UK chapter, the Newars of Britain have been able to involve in various religious and cultural activities. The Nepali priests involved in these activities have benefited from this as well. Furthermore, it has also helped Newars in Britain to develop better relationships with other Nepali communities.

Being responsible and respectful Newars of today, we need to contribute our small time and effort towards the community. In this way we can help our future generations to understand that we are self-sufficient Newars. Just by reiterating slogans like ‘Jai Ma Bhaya’ (Long live mother language) ‘Jai Newa’ (Long live Newa) is not adequate. We need to teach and show our children about Newar language, religion, culture, customs and dress from the bottom of our hearts. That is the only way we pay back the debt to our country and society.

Mr. Balmukund Prasad Joshi is one of the Founders and present President of the Pasa Pucha Guthi, UK and is also the Chief Editor of the Sagarmatha Times, the first Nepali magazine published since 1992 in UK and Europe in Nepali font.



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In support of Federalism for the Newars

A system built on foundation of nondemocratic political sand cannot build a national mansion.

Diaspora of Newars of Kathmandu Valley and its surrounding to different parts of Nepal have had a significant impact on cultural asset of the country. Second wave of this Diaspora now is crossing the national boundary and is not limited to a single country. This is happening in a very significant moment of the modern history of Nepal. Today, 'Kingdom of Nepal' does not exist and she is now called 'Federal Democratic Republic of Nepal'. The affairs of the country are now being handled by the representative of her people.

Since last two centuries, Newars are living as a minority group in the country and elsewhere, albeit their contribution to the country as a whole is unparalleled and *de facto* represented the identity of this state. At the same time, it has to lose gradually this identity during the political evolution in the name of 'Nationalism'. This losing of identity is conspicuous, above all in the pathetic state of Nepal Bhasa (Newari language). Its other rich cultural traditions are also gradually approaching the verge of death bed. At present, Newari civilization has three fronts to defend from being pushed inside historical or ethnographic museum and to remain there for posterity. Existing national political structure is the first of these fronts. The other is the internationalization of human civilization. The third and the most important of these three is the indifference by the Newars themselves towards the patiently planned and execution of devaluation of the substance of its civilization, destructed structure of historical legacy of its community, and surrender of self integrity out of desperation.

It is to be well understood by the proponent of conservation and development of Newari Civilization, that there is no one to accomplish this except the Newars themselves. Sad to say that, dependency syndrome and a culture of acquiescence developed in the past have changed the plane of thoughts of the Newars and have made them weak from inside. Advocacy to rise from this delirium has to be done *ab initio* in this venture to discover oneself. Because, one cannot love his/her community or country who cannot love his/her origin, mother tongue, culture and identity. Such person is compared with a bottomless container and will lose all sign of existence in the long run.

One decade of insurgency was sufficient to act as a detonator to explode and crumble supremacy syndrome and megalomania of the ruler community like a castle of cards, because contempt and mismanagement of different ethnic groups of Nepal during the last two centuries had been building up to a critical level. The change that occurred thereafter in 2006 is seen as an emancipation of the Nepali citizen at large. All ordinary citizens and ethnic communities including madheshis welcomed the declaration of Federal Democratic Republic of the state with great enthusiasm. This change at the same time landed the country in a soup. Ordinary citizen did not have even a slightest premonition of what is happening today in the country. It was like opening up the Pandora Box.

New Constitution, that was a logical consequence immediately after this 'Peoples' Revolution', could not be finalized due to the inability and



Devendra Nath Gongal
Nepal

abhorrence of some of the political groups towards Federal Democratic State for which the people sacrificed their lives. Democratic Federalism is a symbol of brotherhood among all ethnic groups against oligarchy. Then what is wrong in supporting the democratic federalization of the state? What is the danger of having a 'Newar Province' for the Newars?

It is to be understood that, the bed rock of the demand for democratic federalization has always been a single state called 'Democratic Federal Republic of Nepal' owned by every one of her citizen. Politicians who do not want to look beyond their noses and who claims to be the only nationalists in the country are creating fear that the country will disintegrate in federal structure of the state. Harmony among the multiple ethnic groups; as is claimed by this self declared 'Nationalists'; will be lost. It is pity to see, that these groups calculate all the rest group of Nepalese as rudderless sheep, sans capability, emotion, logic, integrity, devoid of thoughts, aspirations and intend to accept them only as mere subjects. And at the same time, they are never tired of describing the rejected political system as the creator of 'Ram Rajya' where everyone was equal. Though, inequality and suppression of minorities, and

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supreme power in the hand of the coterie of single ethnic elites was the perceptual reality of those days. I would call this phenomenon a worst form of inequality (*the worst form of inequality is to try to make unequal things equal – Aristotle*)

And the fact is that the demand for 'Democratic Federal Republic' is a sign of patriotism, and love towards the country. History has shown the love of these ethnic groups and their selfless sacrifices for the betterment of the country. For centuries these groups have been left aside from the matter of the country. They could not find their space in the structural mosaic of the country. Now, with the advent of democracy, these same people want to find their place in their own state, and no less no more. So what is wrong to try to belong to your own motherland? It is a sheer myopia to ask for *status quo ante* at this juncture of political development. Peoples mind exposed to democracy is impossible to be contained by force or false arguments.

Creation of confusion and fear that democratic federalism will lead to the event in Yugoslavia is led by mal intention and a sign of stopping the development of a new state with all means for grabbing the power and

As discussed above, unless the Newars (or any other group) do not address the third front, no efforts will help them stop being listed in endangered species and ultimately lost into oblivion. This implies that Newars have to first;- be knowledgeable of their culture, traditions and language, second;- be proud of what you are and third;- strive to guarantee a place in history. This must be an appropriate time for a kind of renaissance for Newars. This may be the last opportunity to recapture the lost glory of Newars.

keep it within selected coterie. This is a pure 'antinational' concept against the patriotic agenda of democratic federalism.

Different provinces carved out in India by the British Raj for its own colonial benefit have to be restructured to absorb the sentiments of its people and preserve the democratic principle of Union of Democratic India. The biggest democracy of the world has proved that, accommodation of diversity is the test and indicator of democracy. In India; Punjab for the Punjabis, Tamilnadu for Tamils, Bengal for Bengalis, Nagaland for Nagas and more others is not disintegrating India, but rather is cementing the principle of coexisting within the boundary of the country. Every denizens of these provinces are equally patriotic and nationalists at the same time. So, why should we think that the Nepalese People are of different breed and cannot breathe democratic wind? The time for shouting 'One king- One Country, One Language- One Dress' has long been cremated. No one should be dragged to the police station and beaten just for singing songs in their mother language in public.

The other obstacle shown is the space for different other ethnic groups in one province and distribution of natural resources. Instead of working to formulate and come to some consensus for a Democratic Federal State, these groups are interested in devising means to deviate the attention of the people towards imaginary negative and ill intended scenario. There cannot be such thing called 'second class citizens' in democratically defined ethnic provinces. And there are numbers of countries where such ethnic groups work together to form a prosperous and strong country. Austria, Switzerland and even India among others are some examples.

Struggle for ethnic based federalism is for equality, justice and prosperity for every citizen of the country, and that is Nepal. But, every Nepali citizen should be aware of the old political philosophy that has lost the power and are working with the leftover influences to suppress the inherent gift of freedom of every citizen and every ethnic group.

Although the CA Committee did approve 14 provinces by simple majority, the Constitutional Assembly had no opportunity to approve it. To be exact, a grand design to thwart a constitution for democratic federal states is the main reason of today's political impasse. The rest is just a drama.

In conclusion, Democratic Federalism is the best possible system known to the today's humanity, where equality and prosperity can thrive together. As discussed above, unless the Newars (or any other group) do not address the third front, no efforts will help them stop being listed in endangered species and ultimately lost into oblivion. This implies that Newars have to first;- be knowledgeable of their culture, traditions and language, second;- be proud of what you are and third;- strive to guarantee a place in history. This must be an appropriate time for a kind of renaissance for Newars. This may be the last opportunity to recapture the lost glory of Newars.

The second front can be accommodated with creative competence to change, reform in tandem to the international movement without losing identity. And the first front is at your doorstep, which should not be disregarded keeping with a sole goal to uphold the motherland to a new height. This in essence is the *sign qua non* for all us, no matter which ethnic group you belong.

(This article is intended for Newars living abroad)

Mr. Devendra Nath Gongal is an Architect & Urban Planner.

The Dilemma of Traditional Buildings



Dr. Rohit K. Ranjitkar

IN THE KATHMANDU VALLEY, as development pressures multiply, threatened monuments far outpace available resources for restoration as well as restoration itself. The result is that important historical buildings, especially historic residences, are lost every month.

Historic houses have their own value, be it artistic, aesthetic, sentimental, architectural or economical. They are important not only because of their age and configuration, but also due to the historically original materials and construction technology used, which can be lost during the process of reconstruction.

The option of whether one should renovate or reconstruct a traditional building naturally depends on the economics of investment and return. Generally, lack of finance deters improvements and dampens the spirit to initiate any types of work. In the case of historic preservation, the availability of finance is more often the problem instead. If the house owner has no money, he is compelled to repair and maintain his old house and cannot think of a total reconstruction, thereby the building is saved. But on the other hand, when people have money, they believe that living in old traditional houses believe their status and hence it becomes important that the old building be pulled down and a new and modern one be constructed in its place. In addition, the lack of awareness about historic buildings further prompts the use of modern construction materials like cement concrete.

In the context of Nepal, there are some key reasons why the practice to preserve old houses has not been able to develop more widely. The following points outline causes why it has been such a struggle, as well as some strategies for it to become more acceptable to the concerned.

Contradictions

1. Taste

Very few people actually like anything that is old, irrespective of

whether it is a dress or a house. Modern styles and materials are universally preferred, and in the case of buildings, it is true for both private as well as public types. Although the Romantic Movement as in the West to keep things as they are never reached Nepal, nonetheless, the new urban elite could develop a taste for historical architecture even with a small group who are appreciative of the patina of historical building fabric.

There are so many historical houses being replaced by new structures as a demonstration of affluence and taste. Many of the houses are not even lived in by the owners, but are for commercial use.

2. New Copy of Old Style/ Reuse of Historical Elements in Reconstruction

Since the last few years, a taste for the forms of traditional architecture has emerged. Unfortunately this has been largely independent of the historical fabric, where newly built and over-scaled interpretations

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seem to be preferred to historical elements or to historical replicas. In addition, many of the replicas used today in residential, so called traditional buildings, have been borrowed from the temples, which eventually could be misleading to scholars in future.

3. No Respect for Building Bylaws

Building bylaws enforcement remains a pipe dream. Bylaws have been discussed and amendments made innumerable times, but there is no concrete tool to enforce them and hence nobody really follows it. Hopefully a new draft with some room for flexibility will bring people to understand and respect the bylaws as they are designed to serve the people's interest.

4. Traditional Architecture

Traditional Architecture, the indigenous architectural style (1200-1769), is subtle and complex. It is also difficult to copy, adapt, replicate, simplify or reduce. The building materials are quite sophisticated in their detailing. It is, for example, much easier to replicate a plastered Colonial building of this century than the medieval monuments.

5. Uncomfortable for Modern Use

Traditional residential buildings may have charm, but their low ceilings, narrow rooms, and small latticed openings do not support modern urban living. However modern facilities can be adapted in the old house too. Compare it with a Georgian townhouse in London, where the historic building may be more appropriate to modern life than

a new structure.

6. Vertical Division

The traditional house use patterns of Kathmandu do not make for easy divisions of buildings between family members. In traditional local society, houses must be divided vertically. As families grow, there is pressure on traditional buildings to accommodate different family groups and hence get sliced up vertically — sometimes comically — where horizontal flat-like splits would be less invasive on the historical fabric.

7. Social Mobility

Most of the people are sentimentally attached to their ancestral houses or place, and hence prefer to live in the same house even if it is congested or has been reconstructed in cement concrete. Sometimes well-off families shift into a new place, leaving the old house empty, unused and unmaintained. It is the local cultural belief that houses are not commodities but rather serve as a social identity. This discourages the trading and selling of property to allow urban pioneers to recapture historic neighborhoods - a trend which has worked in the West.

8. Multiple Owners

Ironically, traditional joint ownership by guthis and by extended families has saved some buildings from being vertically sliced. The inability for consensus prevents them from agreeing to sell, repair, dismantle or rebuild. However this could result in the building being neglected, dilapidated and eventually collapse.

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झुङ्गा सिंगुना



Naam Karan

Macha janko (rice feeding ceremony), Ihi (bel bibah),

Kayeta pooja (brat bandha),

Ihipa (traditional marriage ceremony)

Jya-janko (Bhim ratharohan), Pitri pooja, Spiritual pooja,

Giih pooja & all kinds of Newah ritual pooja

Basav Rajopadhyay

Newah Priest

Baltimore MD

Email: baasav@yahoo.com

9. Property Disputes

Many buildings which could be considered for adaptive reuse are public and semi-public buildings, which are either inhabited by squatters or illegal occupants or have remained unused. However as the government, embroiled in its own superficial importance, has no concrete policy towards such matters, any constructive decision on these structures or occupants becomes very complicated and hence almost non-existent.

10. Rana Period Buildings

Although more comfortable and easier to adopt for modern/ new use, the European-influenced historical buildings (1846-1951) have been unfashionable and politically incorrect monuments until recently and have not attracted local or international preservation efforts. Many of this period's houses have been lost in the last 10 years.

11. Maintenance not of Equal Merit

The practice of donating or improving structures in Eastern religion for religious merit has always prioritized maximum expense and visual impact. The retention of historical fabric or the regular maintenance of historical structures has significantly less association with good karma and residences are also similarly treated. Hence rather than repairing the historic houses, they are rebuilt in modern style and technology.

Recommendations

Private houses in a living city are living monuments and hence

cannot be expected to remain the same all the time, especially the interiors. It is understandable that they need to be adapted according to the period's new requirements with modern facilities, but it should also be desirable to retain the historic fabrics as much as possible. At the same time, although public monuments, many of which are also living monuments, are not used as living, spaces should also be conserved in traditional techniques and materials.

1. Making Spaces Comfortable for Daily Use

Many people complain that old houses have very limited space and narrow rooms. However, most of these problems can be solved with an imaginative space layout. For example, a partition wall could be removed to make the room bigger. The lattice window could be converted into an openable one so that the room receives more light and air. The thick mud on floors could be removed to increase floor height. Or an additional floor could be created on the existing roof if bylaws permit.

There are many ideas and possibilities which could be applied to fulfill most of the house owner's requirements. However, these are site specific and need to be explored and addressed accordingly depending on the existing condition of the house.

2. Solutions for Physical Drawbacks

There are always options regarding solutions for physical drawback of the building. One simply requires a willingness to retain the old house. For example, a narrow staircase



could be adequately widened; proper plumbing system could be incorporated to address the new use of the building; rising ground damp could be minimized by simple ventilation; and regular maintenance should become mandatory for old as well as new buildings. It is a general practice that re-pavement of roads are done over the existing road surface resulting in the road level rising above the existing plinth level of the old building. The stakeholders in such cases must be aware and adamant that the existing finish layer of the road be removed before the new layer is laid so that the finished road level does not increase.

3. Additional Floors

It is natural that as the size of the family grows, more space in the house is required. Since all do not have the financial capacity to buy a new house, a possible option could be to replace the old house with a new multi-storied building irrespective of whether the building bylaws allow or not. In fact, this has been observed to be the general trend since the house owners are unaware that it could turn out to be more economical by simply adding a floor or two, as much as the bylaws permits and of course in close consultation with the structural engineer as well. It should also be noted here that there are always possibilities to reverse the additional components added to the historic structure in future if required, whereas a reconstruction after total demolition will obliterate its existence forever.

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4. Adaptive Reuse

Although adaptive reuse has become an international norm as a tool to preserve historical buildings and bring to life monumental structures, Nepal and to some degree in South Asia, still lags behind in this concept. Many fine buildings which could have been adequate for adaptive reuse are lost each year where simple reorganization of the interior spaces to comply with the requirement of the new user would have been enough. The exterior facade of the building do not need major intervention; in many cases it can even stay untouched requiring minor repairs, resulting in lesser construction period, reduced construction cost and at the same time saving the historic fabric.

5. Private Sector

There are many government buildings, which could be investigated for adaptive reuse proposes. Unfortunately the official process to get things moving takes such a long time that the building in question remains without maintenance and at times are known to have even collapsed. In such cases, involvement of the private sector could bring faster and better results and hence must be encouraged by the government. Such development of not only public buildings, but private properties as well, could offer much hope to this discouraging scenario.

6. Flexibility in Bylaws

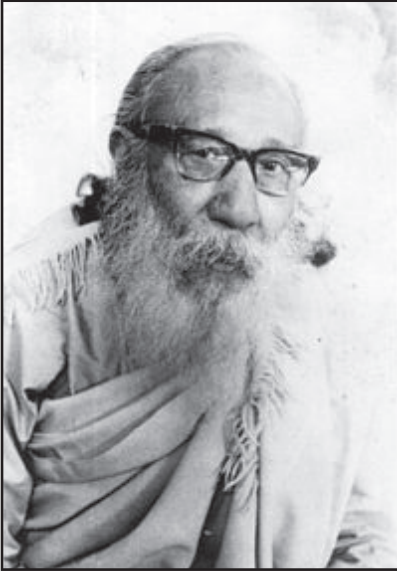
Building bylaws are necessary to bring some order and control. However, it may not be practical when applying it as a general case for all the buildings. Each building, specially in the historic zone, has individual problems and hence need to be addressed accordingly on site by trained technicians.

7. Incentive

There are provisions for incentives from municipalities in the Kathmandu Valley for house owners who build their houses in traditional style (for new reconstruction). From the arguments as above, those opting to retain their existing traditional buildings, but addressed for its new use, should be more encouraged so that some form of traditional architecture is retained rather than reconstructing in a fake traditional architecture.

8. Public Outreach

Public awareness and appreciation, which could even be word to mouth, of important examples of well renovated residential traditional architecture could rally new advocacy. There are many house owners who lack the knowledge of possibilities and techniques of changing their old houses for modern use which could be easier and cheaper than rebuilding it in modern cement concrete. These issues must be explored by house owners, engineers and architects before its demolition.



Chittadhar 'Hridaya'

Newa poet of 20 th Century

Born: 1026, Bachhalaga;
Nepal Sambat (May 19, 1906 A.D),
Died: June 9, 1982
Birthplace: Ngata Tunchhen Galli,
Kathmandu, Nepal

Chittadhar is the pre-eminent Newa poet of the 20th century. He devoted his life to writing in Nepal Bhasa. The title of Kavi Keshari (Lion among Poets) was conferred on him by King Mahendra of Nepal in 1956 and title of "Sahitya Siromani" (King of Literature) by Chosaa Pasa on 1975. He wrote primarily in Nepal Bhasa and Buddhism. During his life time he had written the text in several forms such as epics, dramas, poetry, novels, short stories, children stories, history and grammar. *Sugata Saurabha* ("The Fragrant Life of the Buddha"), his most famous work, tells of the life of the Buddha. He was also a good artist.

Chittadhar was a Newa (an ethnic group of Kathmandu valley), born in 1906 (B.S. 1963 Jestha 5) in Ngata Tunchhen Galli, Kathmandu into a Tuladhar family, a subgroup of Uray caste of merchants long known for its Buddhist identity. He had one elder brother, Panna Dhar and four sisters, namely - Moti Laxmi, Beti Laxmi, Nhhuchhe Laxmi and Mani Laxmi. Panna Dhar died at the age of one. Chittadhar did not join the ancestral occupation but at the age of 26 established a bicycle shop with his maternal uncle Mandas at Kamalachhi, Asan. When he went to Calcutta to purchase merchandise for the shop, he also took his manuscripts to print into books there and brought them to Nepal along with the merchandise. Later the shop was converted into a book shop "Mandas and Chittadhar". He devoted his life to developing Nepal Bhasa literature rather than in business. He was the foremost (pioneer) writer to write Nepal Bhasa in a modern simple and spoken language style. Previously the style of writing was different from the spoken language and was difficult for common readers to understand the meaning. His method revolutionized the way of writing Nepal Bhasa.

His father Drabya Dhar Tuladhar was a Lhasa merchant and his mother's name was Gyan Laxmi Tuladhar. At the age of thirteen he was married to Gyan Prabha Kansakar in 1919 A.D. His sister Moti Laxmi Upasika was also a writer and another sister Nhhuchhe Laxmi became a Buddhist nun. His education began at the age of four at home with his parents and later on with private tutors. His father, who ventured to Tibet in 1920 at an old age, owned a collection of old manuscripts and printed books. He began his literary career when the Ranas ruled Nepal (1847-1950) and did not permit writing in Nepal Bhasa. Hence authors published their works from abroad (India). At the age of twenty Hridaya

wrote his first poem *Buddhopasakya Pap Deshana* which was printed in 1925 in *Buddha Dharma* magazine published from Kolkata, India. His first published book was "Padma Nikunja". He wrote under the pen name Hridaya to avoid harassment by the government at that time. The anthology contained a poem entitled *Mother* which he had written while mourning his mother's death. He had signed the poem "Motherless Child" which the government took to mean that it had deprived the Newa of their mother tongue. For this he was sentenced to jail for five years. Hridaya began his sentence on January 20, 1941 and wrote his famous epic *Sugata Saurabha*. Following his release from prison on 11 November 1945, Hridaya produced a flurry of works in different genres. He was a pioneer in writing modern short stories. His *Six Short Stories* published in 1947 was a landmark in contemporary Nepal Bhasa literature. In 1951, Hridaya got together with other prominent poets and writers and established Nepal Bhasa Parishad (Nepal Bhasa Council) to promote institutional development of Nepal Bhasa. It was inaugurated on 7 June 1953 by Buddha Maya Kansakar, the wife of poet Yagbir Singh Kansakar. As a founder member of Nepal Bhasa Parishad, he became president, secretary, vice president and then patron of the council. Hridaya and his sister Moti Laxmi subsequently donated their home, handwritten manuscripts and printed books, photos, arts and artifacts to the council. He had donated most of his property to several social organizations. Office of Nepal Bhasa Parishad was later moved to his home at Ngata Tunchhen. He also donated golden statues of God and Goddess, Pauva (Thankas), old handwritten books, his and his father's paintings, arts and crafts to Swoyambhu Bikash Mandal. He also donated books to Anandakuti Library and land at

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Bijeshwori to Nepal Bhasa Manka Khala to construct Manka Khala house.

Chittadhar Hridaya regularly took his works to Yogbir Singh Kansakar for review. Yogbir Singh Kansakar (16 April 1885 - 29 March 1942) was a Nepalese poet, social reformer and one of the four pillars of the Nepal Bhasa renaissance. He worked to develop his mother tongue and promote Buddhism in the face of repression by the Rana dynasty. Chittadhar Hridaya considered Kansakar as his guru and inspiration. After editing his famous poem entitled *Yog-Sudha*, Kansakar told Chittadhar that he was now a perfect writer. One of his books *Babhrubahan* was particularly dedicated to guru Yogbir Singh Kansakar. Hridaya taught how to write poems to Maha Pragma, the first renaissance Nepalese Theravadi Bikkhu (monk).

Hridaya was editor of *Nepal Ritupau* published by Nepal Bhasa

Parishad from 1952 to 1956. Later in his life, he was also responsible with the government to have Nepal Bhasa included in the school and college curriculum. It was included in the course of study at the high school level in 1954, at the intermediate level in 1960, bachelor level in 1962 and Master's level in 1979. He was one of the members of First Nepalese cultural delegation to China where he met Mao Zhe Dong and Chou En Lai in July 1956.

He taught Nepal Bhasa in Kanya Mandir High School, Nepal Sichha Parishad and Bhakta Vidyashram.

Hridaya suffered a stroke on 1971 leaving his right hand and leg paralyzed. He taught himself to write with his left hand and continued to produce poetry and essays until 1982.

Some of his works have been translated in Hindi, Nepali, Urdu, Chinese and English. He also wrote and published two poems titled "Sahitya (Literature)" and "Animantrit Pahuna (uninvited guest)" in Nepali and 14 poems in Hindi. He had written 33 books, three translated in English, and seven unpublished books.

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Compiled By Junoo K Tuladhar





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A Brief Introduction to Buddhism of Nepal (Nepalese Buddhism)

In course of time Buddhism was divided into several sects. The appearance of several sects in Buddhism itself is considered as the development of Buddhism in Buddhist history. Similarly wherever Buddhism flourished, it further created there country-base-Buddhist traditions, festivals, literatures, arts, architectures etc. Briefly, it can be said that Buddhism developed "Country-base- Buddhist Culture" wherever it is introduced. Thus, Chinese Buddhism, Korean Buddhism, Japanese Buddhism, Tibetan Buddhism, Srilankan Buddhism, Thai Buddhism, and Myanmar Buddhism came into existence. Without sectarian-communal feeling the country base Buddhist culture is itself became a Buddhistic identity for those countries where Buddhism is being practiced. All the countries are proud of their distinctive Buddhist identity and eagerly paying efforts to preserve it. Nepal is the only one country where several country-base-Buddhist cultures can be observed along with Nepalese Buddhism. There are prominently three types of Buddhism in Nepal based on country-base-Buddhist culture. They are as follows:

i) Tibetan (Northern) Buddhism in Nepal:

Buddhist heritage of present Northern Nepal (Himalayan belt) is found totally influenced by Tibetan Buddhist tradition. Although the history of Buddhist heritage of present Northern Nepal goes back to more than a millennium, in fact the area was under the Tibetan cultural and political extended territory by that time. Still there are a number of *Gumbas* (Tibetan Buddhist Monasteries) belonging to rNing-ma-pa and Ka-gyu-pa sects. A few Gompas of Sa-kya-pa sect are also found there. Likewise, there are almost all types of Tibetan Buddhist traditions as well as a number of Tibetan Buddhist monasteries in Kathmandu, the capital of Nepal, and around the vicinity of the capital, which were newly introduced by the exiled Tibetans in Nepal after 1959 A. D.

ii) Theravadin (Southern) Buddhism in Nepal:

Theravadin Buddhist tradition was introduced by a Nepalese named Mahaprajna who firstly, became a Buddhist monk under Tshering Norbu, a Tibetan Lama according to Tibetan Buddhist tradition in 1924 A. D. Later on, he had taken Buddhist ordination again according to Theravadin tradition in 1928 A. D. from U. Chandramani Maha Thera, a Theravadin monk of Burma (Myanmar). He was the first Theravadin monk in modern history of Nepal. Gradually, Nepalese (Newars) people inclined towards Theravadin Tradition. In course of time a few Nepalese (Newars) people got opportunities to study Buddhism in Srilanka, Burma (Myanmar), and Thailand after becoming monk in the respective countries. Thus Theravadin monks and Theravadin Buddhist monasteries came into existence with the moral as well as financial supports of Theravadin (Southern) Buddhist countries.



Dr. Naresh Man Bajracharya
Nepal

iii) Buddhism of Nepal (Nepalese Buddhism):

The particular traditional Buddhism which can represent the Nepalese Buddhist Cultural Heritage, which can demonstrate Nepalese Buddhist Art and Architecture, which has carried out a long history of Nepal, which is in practice with the continuation of history, which is quite different from other country's Buddhist cultural heritage, tradition, art and architecture, etc. should be identified as BUDDHISM of NEPAL (NEPALESE BUDDHISM). With this view Buddhism of Nepal (Nepalese Buddhism) stands in this paper specifically for the particular traditional Buddhism, which presents the Nepalese Buddhist Culture along with Nepalese Buddhist Art, Architecture, and the History of Nepal etc.

Western Scholars use the term Newar Buddhism for the Buddhism of Nepal. It is because, Newar community is the only one community who has been carrying out Buddhist tradition of Nepal from many centuries ago, is the oldest inhabitants of Nepal (Kathmandu valley). A few Nepalese scholars use the term Buddhist culture of Nepal Mandala. It is

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because, the term Nepal Mandal is found to have used indicating the total territory of Nepal as a country in Ancient and Medieval Nepal.

Historical accounts on introducing Buddhism in Ancient Nepal

Literary sources such as Buddhist literatures, chronicles and foreign accounts and archaeological evidences pointed out the following historical facts on introducing and development of Buddhism in Nepal as follows:

- The land of (Modern) Nepal is not only the birthplace of Sakyamuni Buddha but also the birthplace of former Buddhas, Krakucchanda Buddha and Kanakamuni Buddha respectively.
- Buddhism was introduced in Ancient Nepal (Kathmandu valley) either by Buddha's direct disciple Bhiksu Ananda or Sakyas of Kapilavastu or merchants from Sravasti during the lifetime of its founder.
- There is the possibility that the Ramgrama Stupa at Deulava village in Nepal is the oldest Buddhist monument of the world. It dates back to the fifth century B. C.
- Niglihava Asokan pillar, Gotihava Asokan pillar and Lumbini Asokan pillar inscriptions are the oldest archaeological evidences in Nepalese Buddhist history.
- After third Buddhist council, Asoka's mission could have reached Ancient Nepal and future expanded Buddhism there.
- The Licchavi Kings of Nepal, Vrsadeva, Valar Candradeva,

Sivadeva and Narendradeva were Buddhist Kings. King Amsuvarma, in spite of being Saiva, was inclined towards Buddhism.

- King Sivadeva was only one King who became a Vajracharya, the master of Vajrayana Buddhism. He had expanded Vajrayana Buddhism from valley to Gorakha, the western mountain area of Nepal.
- The period of Amsuvrama is called "Golden Period" in all aspects. The term also applies in relation to Buddhism in Ancient Nepal. He is the first illustrious King who supported Buddhist monasteries granting certain donation and inscribed the term Vajrayana in his an inscription. He was also instrumental in the propagation of Buddhism in Tibet.
- King Narendradeva had followed the footstep of King Amsuvarma in regard to the patronage of Buddhism in the country. His efforts were peerless in this regard. A Buddhist monastery was empowered with certain administrative power over two villages.
- Archaeological evidences support that Bhiksu Sangha appeared in approximately 450 A.D. Similarly Bhikshuni Sangha known "Catuvimsamahayanapratipanna Bhiksuni Sangha" came into existence during the period of 606 to 622 A .D. Appearance of Mahasanghika Bhiksu Sangha had taken place approximately between 622 to 641 A. D. Vajrayana prevailed between 590 to 604 A. D. Its further development had taken place during 606 A. D. to 622. Simultaneously, Avalokitesvara-cult, a Mahayana tradition that appeared in 450 A. D. It was popular during 464 to 506 A. D.
- Primary structure of Buddhist monastery could have existed during the Kirat period. But as per archaeological evidences Gun Vihara was the first in Ancient Nepal.
- During ninth to twelfth century Nalanda and Vikramsila were the centers of Buddhist learning of Nepalese Buddhist scholars, while Ancient Nepal was popular for Tibetan scholars as center of learning especially for Vajrayana doctrine.
- Among the Nepalese Buddhist scholars, the contribution of Buddhahadra in fourth to fifth century A. D. in China, the contribution of Silamanju in seventh century A. D. in Tibet and the contribution of Bandhudatta in seventh century A. D. in Nepal were praiseworthy. Similarly, a number of remarkable Nepalese Buddhist scholars appeared during ninth to twelfth century A. D. Among them the following names are most exceptional namely Vagisvarakirti, Advayavajra, Samantasri, Divakaracandra and Puyakarabhadra. The contribution of Arniko as a Buddhist architect to China in the thirteenth century is not less than others.

Position of Buddhism in Medieval Nepal

Literary sources, chronicles, archaeological evidences, existing Viharas (Buddhist monasteries), Buddhist temples, innumerable stone inscriptions, copper plates etc. and other valuable materials, prevailing culture, traditions etc. pointed out the following historical facts on position of Buddhism in medieval Nepal as follows:

- Most of the Malla Kings of the medieval period of Nepal were either Saiva or Vaisnava. Despite of being Saiva and Vaisnava the Malla Kings of Nepal (valley) had shown their inclination towards Buddhism.
- In Buddhist festival such as Samyak-bhoja and Pancadana festivals and in occasional Dana ceremony Dipankara Tathagata is worshiped as the main deity during medieval period of Nepal. That tradition is being carried out till present day.
- Uncountable Chaityas (Vajradhau-Chaitya and Dharmadhatu Caitya) witnessed that Chaityavada School, a branch of Mahayana is also widely prevailed by that time and even today. Chaitya is regarded as the abode of Buddhas (Jinalaya). So that the icons of Panca-Buddhas namely Vairocana, Aksobhya, Ratnasambhava, Amitabha and Amoghasiddhi are found to have been embossed on most of Chaityas.
- Construction of innumerable Vihar (Buddhist monasteries) belonging to Mahayana sect had taken place during medieval period of Nepal. It has been recorded that there are total three hundred and thirty-nine Vihar are still existed within the valley. A very few of them were constructed during ancient period of Nepal and renovated during medieval period of Nepal. Most of them constructed during medieval period of Nepal by Kings and public,
- Sakya Bhiksu Samgha and Vajracharya Samgha represent as the Samgha-ratna among the Triratna (The triple gems) of Buddhism in Nepal by that time. Regional and general Buddhist assembly of Vajracarya Samgha might have taken place once in every year from medieval period of Nepal and it is still in practice.
- As described in Mahayanasutras that making copies of Buddhist Mahayana scriptures is regarded as an act of meritorious works. As a result innumerable Buddhist scriptures were scribed during medieval period of Nepal. Only a few of Buddhist scriptures are under the possession of National Archive, Keshar Library and Asha Archive. Innumerable Buddhist Scriptures (manuscripts) are still hidden with the Buddhist priests, the Vajracharyas. The Buddhist literature, procured Nepal is termed as "The Samskrit Buddhait Literature of Nepal" by modern Buddhist scholars.
- Except the Tibetan Mahayana and Theravadin tradition, whatever in terms of Buddhist traditions, Cultural heritages, Viharas, temples, other monuments, Buddhist Samghas-societies, Buddhist Arts-Architectures etc. we have in modern Nepal, these are the treasury; a very few of them are remaining of Licchavi period; and most of them belonging to the Malla period. The current major Buddhist cultural heritage of modern Nepal is the continuation of Buddhist cultural heritage of Malla period.

Chief Features of Nepalese Buddhism

The distinctive characteristics of Nepalese Buddhism can be traced out as follows:

1) Buddha:

The term Buddha refers to all the Buddha of three times, but specially the association of Panca-Buddhas viz. Vairocana, Aksobhya, Ratnasambhava, Amitabha and Amoghasiddhi respectively along with the four female deities namely Mamaki, Padmini, Locani and Tara respectively is regarded as the Buddha Mandala. Beside that images of Dipankara Buddha and Sakyamuni Buddha are found to have been most popularly worshiped in Nepalese Buddhist Society.

2) Dharma:

A set of Nine Dharma (Nava-Vaipulyasutras) viz. Prajnaparamita, Gandavyuha, Dasabhumika, Samadhiraja, Lamkavatara, Saddharmapundarika, Tathagataguhyaka, Lalitavistara and Suvarnaprabhasa-sutra is regarded as Dharma Mandala although generally, all the teachings of Buddha are regarded as the Dharma. It seems that these Nine Dharma are regarded as Dharma as representative of Buddha's Navangapravacana which represents all the teachings of Buddha.

3) Samgha:

On one hand, the association of nine Bodhisattvas namely, Aryavalokitesvara, Maitreya, Gaganaganja, Samantabhadra, Vajrapani, Manjughosa, Sarvanivaranaviskambhi, Ksitigarbha and Khagarbha-Bodhisattva is regarded as the Samgha Mandala. On the other hand association of Vajracaryas and Sakyas is recognized as the Buddhist Order, one of the Triple gems of Nepalese Buddhism.

4) Householder Buddhist Priest System:

Male members of Vajracharya and Sakya communities must undertake monk-hood life with red robe (civara)

for four days. Once they return into householder life they are respected as the Reverend One (Vandaniya) by Buddhist society. In case of male members of Vajracarya communities, they must undertake again Acaryabhiseka (Acarya initiation and are recognized as the Buddhist Priest (GURUJU) who is authorized to perform ritual task for Buddhist laymen. Although male members of Sakya community are not authorized to perform ritualistic task, they are also entitled as Buddhist Priest. Female members of Vajracarya and Sakya communities are also regarded as Reverent Buddhist Female Priest (GURUMAJU). It is social rule that Buddhist male priest should marry with only Buddhist female priest and vice versa.

5) Buddhist Council:

Vajracarya community of the Buddhist Order of Nepalese Buddhism conducts Regional and General Assemblies annually. In case of Sakya Community, the other Buddhist Order of Nepalese Buddhism also conducts the Assembly once a year.

6) Vrata : Sila (moral practice)

Buddhist ordination is compulsory to the male members of Vajracarya and community. The male members of Vajracarya and Sakya communities, before returning to householder life from monk life, take a vow that they would follow Pancasila (fivefold moral precept) in their householder life for life long. Besides that they and their followers observe Astasila (eight-fold moral precepts) by the name of various Vratas or fasting in different occasion.

7) Diksa : Samadhi and Tathagatacarya

The Buddhist initiation on Mantranay is known as Diksa in the Nepalese Buddhist community. There are various kinds of Buddhist initiation

on Mantranay initiation. For example, Cakrasamvara Initiation, Vajravarahi Initiation, Candamaharosana Initiation, Mahasamvara Initiation, Hevajra Initiation, Kalacakra Initiation, Yogamvara Initiation etc. The Buddhist initiation on Mantranay deal with Tathagatacarya along with various yoga namely Nadiyoga, Vayuyoga, Tilakayoga etc. In fact, the various yoga are the subject to practice as practice of Samadhi. But today, only initiation of Lokeshvara, Cakrasamvara, Vajravarahi and Candamaharosana are popular by the name of Buddhist initiation.

8) Sunyata & Karuna: Prajna & Upaya the integral parts of Bodhicitta

The philosophical doctrines of Madhyamika and Yogacara (Vijnanavada) can be stated as a pair of feet on which Nepalese Buddhism stands. Sunyata (nature of essence-less-ness of every entity), the ultimate truth of Madhyamika is regarded as the Prajna (wisdom), while Karuna (compassion) which takes place in the immaculate mind, the ultimate reality of Yogacara, is accepted as the Upaya (means) for Bodhisattvacarya. The Bodhisattva, who has taken vow to work for the welfare of all kinds of creature, must have the Bodhicitta which is a union of Sunyata and Karuna. Therefore, the Bodhisattva should not enjoy in the state of Sunyata, but out of Karuna, he has to stand up from the state of Sunyata and devote his life to Bodhisattvacarya which is the main philosophy behind Nepalese Buddhism.

9) Dharma Practices:

Observation of Vratas (sila); chanting such as Mantras; Dharani, Stotras, Mahayanasutras; listening Buddhist discourse (Avadanas, Jatakas etc.); giving Dana to Buddhist Priests with devotion and to needy people with compassion; pilgrimage visit to Buddhist sites etc. are considered as the Dharma Practice in Nepalese Buddhism.

10) Chaitya (Stupa) worship:

Swayambhu Dharmadhatu, Khasti (Bauddha) Chaitya, Carumati (Dhanado) Chaitya and Santighata Chaitya are the gigantic Chaityas of Nepal. Similarly, other four Chaityas located around Patan city are ascribed to Emperor Asoka as Asoka Stupas of Maurya period. These are the prominent and important Chaityas of Nepal. Thousands of Chaityas have been found which dates back to Medieval Nepal. Hundreds of Chaityas have been erected from the beginning of Modern Nepal, till now. In every monastery, there are found more than one Chaitya. While Buddhist ordination granted, a staff with a Chaitya image is compulsory to hold by new monk. In most of Buddhist ritualistic practices, Chaitya worship is essential. Chaitya erection, occasionally and after the name of demised people, is considered as Dharma Practice in Nepalese Buddhist society. Thus, it can be stated that Chaityavada School is an integral part of Nepalese Buddhism.

11) Sukhavatibhavana & Samyaksambodhi : The Final Destination

Every Nepalese Buddhist followers wish their birth in Sukhavatibhavana, the Buddha land of Amitabha Buddha. Family members observe a series of ritualistic practices under the guidance of their family priest after the name of their demised members. Main objective of the ritualistic practices after the name of demised people is to make a place in Sukhavatibhavana for the sake of demised people. Eventually, the Buddhist followers wish

Samyaksambodhi (the perfect enlightenment) for all the creatures and own-self in their final birth.

12) Sanskrit Language: Medium of Nepalese Buddhism

It is well known fact that long time after Mahaparinirvana of Sakyamuni Buddha, his teachings were scribed chiefly into two languages namely Pali and Sanskrit (Buddhist Hybrid Sanskrit). Therefore Buddhist scriptures, contained in Pali and Sanskrit languages are considered the original Buddhist scriptures by the academic world. Sanskrit language was the official as well as local language of Ancient Nepal. However, country people of medieval Nepal descended from the very people of Ancient Nepal, but later on Newar language became the official and local language in medieval Nepal. In modern Nepal, the very Newar language became a language of an ethnic group known as Newar community. But the language of Buddhist scripture did not change into Newar language but well scribed, well practiced as well as well preserved in the very Sanskrit language in palm leaves and traditional paper in ancient scripts of Nepal till now.

Position of Nepalese Buddhism in Modern Nepal

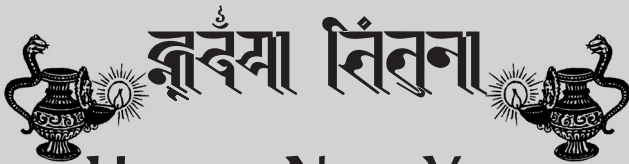
It is needless to say that position of Nepalese Buddhism comes at last, however it is the only tradition, which at first, carried out its long history along with history of country. It, which splendid country with unique Buddhist identity through its unique Buddhist cultural heritage, unique Buddhist monasteries and Temples, is in shade now. It, which has preserved Original Buddhist Sanskrit literatures and had produced several Buddhist Acharyas,

is poor now in Buddhist monastic education. It, which was honored with royal patronage in past history, is ignored at present by concerned authority knowingly or unknowingly. It is in position to disappear from its country and waiting for rescue.

Responsibility for preservation of Nepalese Buddhism before its disappearance also goes to Buddhist world especially to Northern Buddhist countries. It is not simply because of Nepalese Buddhism but it is the only one living original Buddhist Sanskrit Mahayana tradition, which was the main source for Mahayana Buddhism in the world.

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ने.सं. ११३३ या
लसताय् सकल नेपाःमिपिन्त



Happy New Year
Nepal Sambat 1133

Deepak, Rita, Shreedesh
and

Ritesh Pradhan
San Francisco, California

ने.सं. ११३३ या
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\$2 MILLION DOLLARS OCTOBER 2010 — Jury verdict awarded to farm worker on a Product Liability case. - no offer. **LARGEST VERDICT EVER IN FORD COUNTY, IL**

\$1 MILLION DOLLARS OCTOBER 2010 — Jury verdict awarded to Railroad Engineer with back injury who had an unrelated gender operation while case was pending.

JURY VERDICT AGAINST KMART AND MANUFACTUER — For Product Liability due to improper stretch cord on work jacket that "sling shot" and caused vision loss in one eye — trial on damages to follow.

\$1.5 MILLION DOLLARS another case tried by Marvin Brustin and Milo Lundblad involving a construction laborer's fall from a scaffold where we showed the scaffold was improperly stabilized. The Appellate Court's Opinion regarding recovery by an employee of a subcontractor from a general contractor has made new Illinois law which will help all construction workers.

\$9.5 MILLION DOLLARS jury verdict for a construction laborer against a general contractor as a result of fall from unsafe scaffold. (The jury reduced the amount by one-third for contributory negligence).

\$6.5 MILLION DOLLARS jury verdict obtained for a 12 year old boy who lost his leg below the knee while trespassing and attempting to "hitch" a ride on a freight train. We showed that the railroads should have had better fencing or a pedestrian overpass. The jury agreed but reduced the verdict by 40% plaintiffs' fault.

\$2.6 MILLION DOLLARS settlement on a medical malpractice case against a hospital for the death of an attorneys wife because of failing to timely notify her of an E-Coli infection so it could be properly and quickly treated.

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Kayeta Puja

(Bratabandha)



Photo Courtesy: newah.org



Season Shrestha
Maryland

Kayeta Puja is a unique and very important religious ceremony in the Newah community. It is held for boys when they are 5 years or older and involves many important and deep traditions. The boys' Pajus (maternal uncles) shave the boys' heads except for the very top-called Aagan San (sacred hair)-using knives of gold, silver, and then steel. Their Ninis (fraternal aunts) catch the hair on large plates before it falls to the ground. After their heads are shaved, the boys bathe to purify the body and start fresh new lives. In Newah tradition, each boy gets a Kayeta made of 7 pieces of cloth to wrap around himself in place of underwear. Wearing the Kayeta means he will be protected even if lost for 7 days.

This ceremony may last for several hours. The ceremony begins with performing Nandi Mukhi Shrada Aka Pitri Shrada, in which the head of the family welcomes all the family ancestors for at least 4 generations. It is a symbolic representation that a boy is mature enough to perform his duties as a man and learn the traditional laws, ceremonial roles, and rituals of his community.

The priest instructs the boys in the lessons of manhood and gives each his own mantra shrouded in secret, which they are not allowed to share with anyone. The mantra comes from the holy Hindu book, Veda, and with daily repetition, the mantra protects them from all kinds of misfortunes. Burning incense, tossing rice, dousing with vermilion powder, and making offerings all are part of this ceremony. Each boy is presented with bags of grain to feed him on his journey into manhood, a bow and arrow for protection from wild animals, and an animal skin to sleep on as he journeys through the forest. He also has a staff and a stick slung with ritual objects.

The boys take a symbolic journey, walking with their possessions around the ritual offerings laid out in front of them. Beautifully dressed women of the family make offerings of food to the boys to sustain them on their journey. At the end, a cotton string is looped over each boy's head or shoulder, signifying that he is now a man, regardless of age. A yellow Swastika (protection from four directions) marking is made on the head for protection and also as an elaborate symbol indicating where each god should sit when joining the ceremony. The boys are given fruit, money, cloth, and rice as Vikchhya (offerings). A Brahmin priest is required to perform the complex rituals of the ceremony.

At the end of the ceremony, the boys are taken to the local Ganesh temple wrapped in bright orange or yellow Gheru (garb). Traditionally, boys were then sent to Ashrams (schools) of Gurus (teachers) to learn in a vedic system of education. Today, this is represented symbolically by letting the boys beg as the ancient Shyshyas (students) in ashrams used to beg from home to home. At this point, the boys act to renounce family life by running away to go to the gurus. They are blocked by their Mamas (maternal uncles), who lure them back to the material world (Grihasta) by negotiating with them or offering them money. Once convinced, the boys promise to stay home and perform the karmas of a Bramhacharya-studying, earning a living, and performing religious rites. After the ceremony, the boys are considered to be men, given Basuka (the holy thread), and expected to keep with the rules and norms of full-aged men. From this point onwards, they are permitted to take an active part in religious ceremonies (Pujas), including last rituals of their parents, marriage, and so forth.

This is a tradition that needs to be kept alive and active for the Newah and Nepalese community here in the United States as well.

Mr. Season Shrestha is the president of Newah Organization of America

News published in Sandhya Times



शिकागोय् न्हूदँया ज्याइवः

यें (सन्ध्या टाइम्स)/ नेवाः अमेरिकन दवूपाखें थुगुसी नं नेपाल संवत् ११३२ न्हूदँया भिंतुना ज्याभवः वंगु आइतबाः छगू तःजिगु समारोह यासैं न्यायेकल ।

नेपालं भायादीम्ह चयून्हयदँया नेवाः मय्जु तुल्लिसमाया कतिलापाखें त्वाःदेवाय् मत च्याकाः न्ह्याकूगु उगु ज्याभवलय् नेवाः अमेरिकन दवूयां खाःपौ 'शिकागो नेवाः' विमोचन यायेगु ज्या सम्पादकद्वय डा. मनोरञ्जन धौभडेल व केशरमान ताम्राकारं यानादिल ।

सकल पाहां भाजु मय्जुपित सगं बियाःलि न्ह्याकूगु सांस्कृतिक ज्याभवलय् दकलय् न्हापां दवूया नायः डा. मनोरञ्जन धौभडेलं लसकुस न्वचु विसैं लसकुस म्यें, गुला बाजं, धिमे बाजं, गितारया धुन, बाँसुरीया धुन महाद्यःया प्याखं नं न्हव्वयेगु ज्याः जूगु खः । ज्याभवलय् पाहां धुवराज जोशीं नेपाल संवत् व नेपालभाषा वारे ध्वाथुइकादीगु खः ।

उगु हे ज्याभवलय् ज्याभवः ताःलाकेत ग्वाहालि यानादिपिं भाजु मय्जुपित दवूया लिउ नायः भाजु श्रवण श्रेष्ठ हनापौ लः ल्हानादीगु खः ।

दकलय् लिपा लिउ नकिं डा. जुनुकमल तुलाधरं सुभाय् देछानाः नेवाः भ्वय् नकेगु ज्या जूगु खः ।

ने.सं. ११३३ या
लसताय् सकल नेपाःमिपिन्त
झूदँया सिंतुना

Happy New Year
Nepal Sambat 1133

Madan Mohan Shrestha
&
family
Aurora, Illinois

ने.सं. ११३३ या
लसताय् सकल नेपाःमिपिन्त
झूदँया सिंतुना

Happy New Year
Nepal Sambat 1133

Newah Organization of America
(NOA)
Washington DC

Pioneer Nepalese American Professor

Mohan Narayan Shrestha (February 22, 1939 – September 14, 2007)

Visionary and Legendary Community Leader

Born in Kathmandu, Nepal in 1939 to Badri Narayan Shrestha and his wife Phool Kesari, Mohan was the eldest of two children. With his family's encouragement, he devoted himself to his studies and graduated from high school at the tender age of thirteen. He went on to enroll in college, and under the mentorship of Prof. Jagat Bahadur Budathoki, Prof. Shyam Raj Dhoj Joshi, and Prof. Trailokya Nath Upreti, he completed his IA, BA and B.Ed degrees in quick succession. Barely seventeen, he became a teacher, eventually taking a position as lecturer at Tri-Chandra College, where he also co-founded the Nepa Bhasa publication "Jaa".

In 1959, Mohan married Vijaya Laxmi Malla. Her large family immeasurably enriched his life. With his father-in-law, Prof. Khadga Man Malla, he loved to discuss philosophy. In his eldest brother-in-law, Dr. Upendra Man Malla, he found a mentor and role model. His mother-in-law, Mrs. Pran Maya Malla, for whom he had the utmost respect and admiration, encouraged him to continue his education, and with his new wife's support, he pursued a Masters degree and earned his third consecutive "First Class, First" designation and his second gold medal. For his exceptional achievements, Mohan would be honored with four gold medals in his lifetime, all personally awarded to him by King Mahendra Bir Bikram Shah Dev. Interestingly, he received his fourth gold medal for his poem "Weh", which won first place in a Nepa Bhasa poetry competition.

The early 1960s brought many changes to Kathmandu as Nepal opened its doors to foreigners. As Mohan and Vijaya became friendly with young Americans who came to visit and work in Kathmandu, the world outside Nepal came into better focus. In 1964, Mohan applied for and won a Fulbright Scholarship, earning a spot among the first of a handful of Nepalese graduate students to travel to the United States. A year later, his wife and young children, Mahesh and Deepika, followed. In 1969, he was awarded a PhD in Geography from the University of Iowa and became Assistant Professor of Geography at Bowling Green State University (BGSU). With the exception of two years, when he returned to Nepal to teach at Tribhuban University, he spent his entire professional career at BGSU. As an economic and cultural geographer, his research focused on migration and settlement patterns. As one of the first geographers to study the impact of deforestation and development in Nepal, he traveled widely and was an early voice calling for sustainable development practices. In 2004, after 35 years of service he was granted professor emeritus status by the University.

In addition to his academic pursuits, Mohan was also a pioneer and founding figure who traveled throughout the USA to help establish various Nepali organizations that exist today. He have been one of the leading pillar of strength & and tower of motivation in spurring various Nepali community organizations. He



Mohan Narayan Shrestha

was active in the Nepalese community, serving in different capacities within the Nepa Pasa Pucha, the Association of Nepal in Midwest America (ANMA), the Association of Nepal in the Americas (ANA), and the Nepalese Americas Council. For the first National Convention of Nepalese and Friends of Nepal in 1995, he served as Program Chair and also editor of the proceedings: "Nepalese American Perspectives".

Mohan will be remembered as a true pioneer. Through his hard work and excellent example, he paved the way for so many others to follow. The role of teacher seemed to come to him naturally, perhaps because he was a student of life, an avid seeker of knowledge and meaning, who could not help but generously share his reflections. He treasured the companionship of good friends, loved to travel the world, and had a real weakness for desserts. At the core of his life was his family, especially his four grandchildren. He was an exceptional man who successfully bridged two vastly different cultures, drawing strength from both, while remaining true to his own unique identity.

Biography prepared by Deepika Shrestha Ross is Principal Architect at D. Shrestha Ross, RA & Creative Director at Digital Yak Studio, & Sushil Joshi, Executive member of NAD.

Best Compliments From

Happy New Year
Nepal Sambat 1133



Babu Kurup
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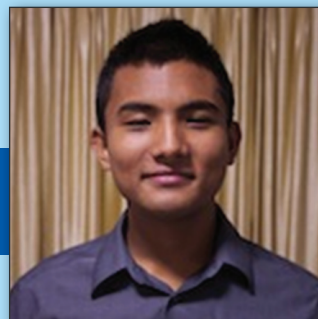
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Chicago Newa cover arts competition



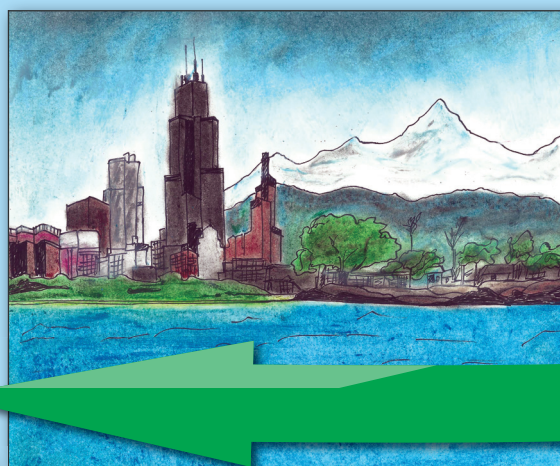
The following Newa community artists have participated in the Chicago Newa newsletter cover arts competition. Three arts were blended to bring out for the front page of the newsletter.



Sukrins Shrestha

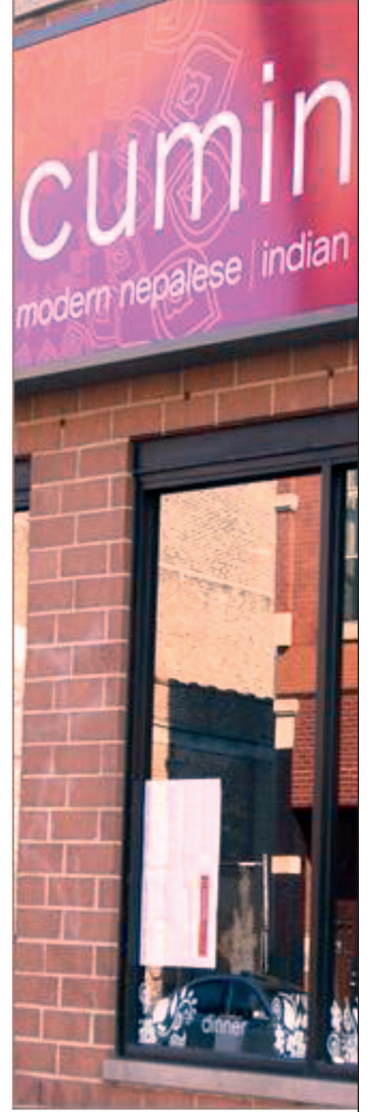


Shrasta Tayo Tamrakar



Jim Tuladhar

शिकागो नेवा:



ने.सं. ११३३ या
लसताय सकल नेपा:मिपिन्त

द्वावसा सिंरना

Happy New Year
Nepal Sambat 1133

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Newa American Dabu activities in picture.



Newa American Dabu activities in picture.



Newa American Dabu activities in picture.



Newa American Dabu activities in picture.



Newa American Dabu felicitated Musicians, Artists and Poet

Newa American Dabu felicitated Kutumba on October 23, 2011

Kutumba is a folk instrumental ensemble, the group of six professionals from Kathmandu. Having come together for the preservation of their culture and art, Kutumba wishes to spread love and joy of Nepali folk music throughout the world. Self motivated and self driven, Kutumba is a group with their own unique sound and

vision. The seven members have different roots and backgrounds in music. Kutumba is the harmony of traditional roots, culture and new sound.



भाषा म्वाःसा जाति म्वाई, जाति म्वाःसा देश म्वाई ।

Newa American Dabu felicitated Artists on March 18, 2012

Mrs. Erina Tamrakar is a contemporary artist from Lalitpur, Nepal. She has focused on women and their relationship in her paintings that convey a strong commentary on society and surrounding. Erina's portrayal of women brings to life the

simplicity of women in villages of Nepal, and more recently the bond between a mother and her child.



Erina Tamrakar

Erina's Third Eye

Picture courtesy: <http://www.eartsnepal.com>

Manish Lal Shrestha from Lalitpur is an energetic visual artist who through his versatile creative vision and inspiring works has been able to ascertain a personal space of his own in the contemporary art ambiance. In his recent art evolution, he is more with dots to create a space with forms. Social portraits, intercontinental depiction in his works create interdisciplinary art practice in the nation.



Manish Lal Shrestha



Picture courtesy: <http://www.eartsnepal.com>

शिकागो नेवाः

Newa American Dabu felicitated poet on June 02, 2012

Mr. Nabin Chitrakar, Kathmandu, is an established poet in Nepal Bhasa. He is also story writer, critic writer, screenplay writer, telefilm director and dramatist. He is the member secretary of Nepal Bhasa Parishad, the literary Organization and the Founder and Vice-President of Munasa, Comic Forum of Nepal Bhasa and the Advisor of Nasa Daboo (Drama

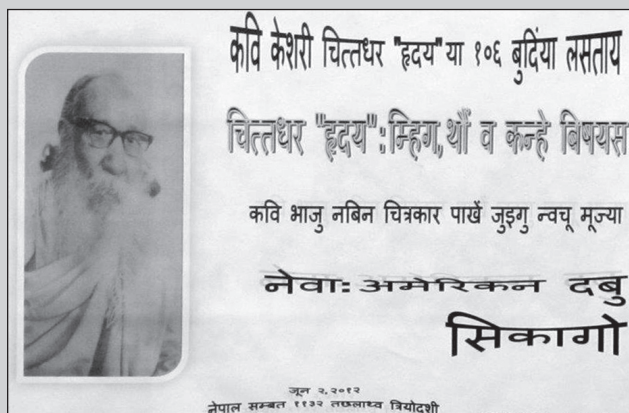
Forum of Nepal Bhasa). His poems written in Nepal Bhasa, Nepali, Hindi and English are published in various national and international magazines.



Poet Nabin Chitrakar

Chicago Newa Dabu celebrated 106th anniversary of Kavi Keshari Chittadhar “Hridaya”

News published in Newa Sandesh, weekly on June 4, 2012



चित्तधर हृदयया म्हिगस पुवंके मागु

नेवाः अमेरिकन दबूया ग्वसालय् सिकागो पब्लिक लाइब्रेरीइ डा. मनोरञ्जन धौभडेलया नायःसुइ जूगु चित्तधर “हृदय” म्हिग, थौं व कन्हय् विषयसं न्वचू ज्याभवः क्वचाल ।

उगु ज्याभवः कवि केशरी चित्तधर “हृदय” या १०६ बुर्दिं हनेगु लसताय जूगु खः । नेपालं भायादीम्ह नेपालभाषा परिषदया छ्स्याञ्जे व कवि भाजु नबिन चित्रकारं दुयंक न्वचू विद्यादिसें चित्तधर हृदयजुं क्यना थकूगु लँपुइ भी सकल नेवाःमित वनेमाः धयादिल नापं कवि केशरी छम्ह भाषा सेवी जक मखु, छम्ह भाषिक आन्दोलनकारी नं खः धयादिल ।

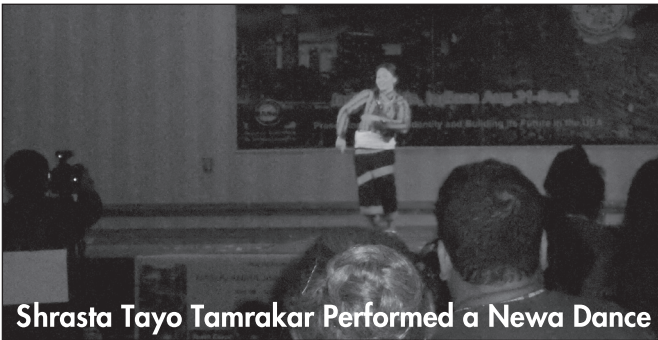
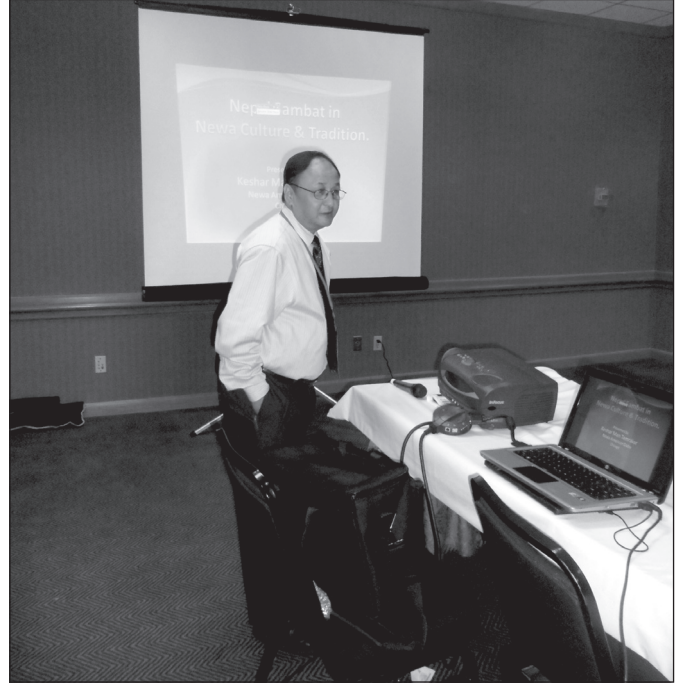
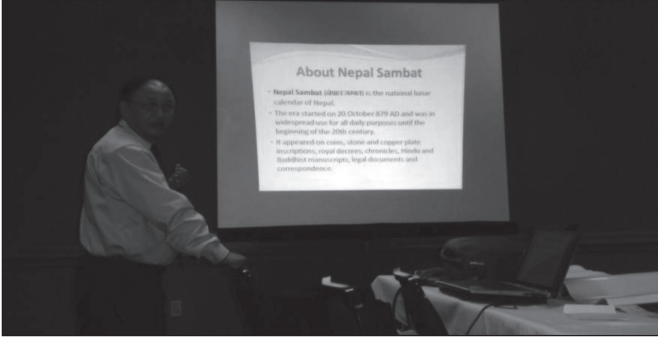
थ्वहे भवलय् नेपालभाषा परिषदया गतिविधि व योजनाया बारे खं तयादिलसा नेपाःया हे महान महाकाव्य सुगत सौरवया महत्वया खं प्रकाश यानादिल ।

दबूया नायः व बाखं च्वमि भाजु केशरमान ताम्राकारं भाजु चित्रकारया म्हसीका विद्याः न्ह्याकादिउगु थुगु ज्याभवः खः । कवि केशरी चित्तधर “हृदय” या महाकाव्य सुगत सौरवया छगू अंस श्रद्धा कमल ताम्राकार, जुनु तुलाधर व सरिता धौभडेलं ज्याभवःया सुरुइ व्वनाः न्यंकादिल ।

थुगु हे ज्याभवसं भाजु नबिन चित्रकारयात नेवाः अमेरिकन दबूपाखें विशेष कथन संगं विद्याः हनेगु ज्या नं जुल । अन्तय् डा. जुनु तुलाधर पाखें ज्याभवः ताःलाकादीपिं सकल सित सुभाय देछना दिल ।

Participation of Newa American Dabu in ANMA/NASEA joint convention 2012, Indianapolis, Indiana (August 31 – September 2)

President of the Newa American Dabu Keshar Man Tamrakar Presented a talk program on
“Nepal Sambat in Newa Culture & Tradition”



Shrasta Tayo Tamrakar Performed a Newa Dance



Shrasta received a trophy
for her superb performance.

News broadcasted on Ujyalo 90 network FM, September 2, 2012/Rajendra Shakya

अमेरिकाया नेवाः संस्कृति व परम्पराया नेपाल सम्बतया बारे न्वचु ज्याइवः जुल

अमेरिकाया इन्डियानापोलिसय् जूगु नेपाःमितयगु सम्मेलनय् नेवाः संस्कृति व परम्पराय् नेपाल सम्बत् धेगु विषययात कयाः न्वचु ज्याभवः जुल । नेवाः अमेरिकन दबु, शिकागोया नायः केशरमान ताम्राकारं *Nepal Sambat in Newa Culture and Tradition* विषयया न्वचु बियादीगु खः । ज्याभवलय् नायः ताम्राकारं नेपाल सम्बतया न्हूदं आः नेपालय् जक लिक्नु मच्वंसे हलिया थीथी थासय् नं हनाच्वंगु धयादिल । अथे हे, आः नेवाःतयसं जक नेपाल सम्बतयात छयलाच्वंगु मखुसे सकल नेपाःमितयसं नं सामाजिक ज्याखँय् थःथःगु छँय् छयलाच्वंगु नं वयकलं धयादिल । स्थानिय निगू नेपाली संस्था एशोसियसन अफ नेप्लिज इन मिडवेष्ट अमेरिका (आन्मा) व नेप्लिज एशोसियसन अफ साउथ इष्ट अमेरिका (नासा)या ग्वःसालय् इन्डियानापोलिसय् म्हीग, म्हीग व थौं जूगु च्याकःगु मंकाः सम्मेलनय् नेवाः संस्कृति व परम्पराय् नेपाल सम्बत् धेगु विषययात कयाः न्वचु ज्याभवः जूगु खः । सम्मेलनय् अमेरिकाया थीथी थासय् च्वनावयाच्वंपि स्वसःत्यां मल्याक नेपाःमितयसं ब्वति काःगु खः । खन्हुयंकं जूगु सम्मेलनय् श्रस्ता तायो ताम्राकारं हुलाप्याखं क्यनादीगु जानकारी बियादिल ।

First World Newah Convention concluded successfully

The First World Newah Convention concluded successfully on 31st of October with series of different programs and the London declaration. The three day long convention, which started on 29th October 2011, was organized by World Newah Organization (WNO) and hosted by

Pasa Puchah Guthi UK (PPGUK) in London. Delegates from various parts of the world had participated in the convention.



Group pictures of New American Dabu activities



Nepal Sambat Celebration 2010



Nepal Sambat Celebration 2011



Glencoe Picnic 2010



Ghywo Chaku Sanlhu Celebration 2010



Bunker Hill Picnic 2011



ने.सं. ११३३ या लसताय् सकल नेपाःमिपिन्त द्वादश्या सिंघना

The Executive members & their families of Newa American Dabu
hereby cordially extend warmest greetings on the auspicious Nepal Era 1133.



EXECUTIVE TEAM

Keshar Man Tamrakar, Shrawan Shrestha, Junoo K Tuladhar, Kiran Byanjankar,
Sarita Dhaubhadel, Sushil Joshi, Uday Maharjan, Manesh Pradhan, Raju Prajapati, Prawan Ranjit,
Isha Shrestha, Radha Krishna Shrestha, & Sushma Shrestha